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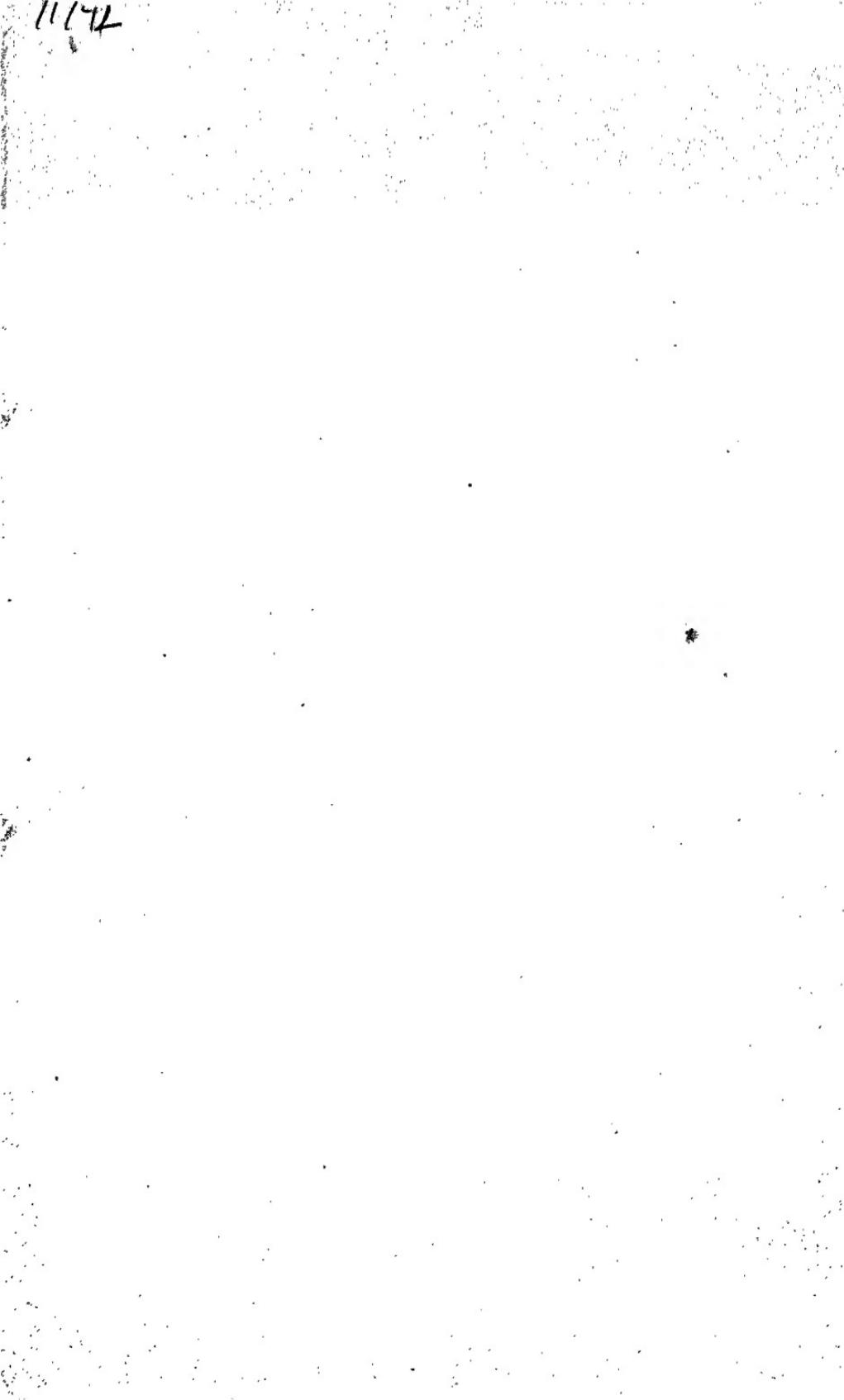
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श्रीगोकुल मुद्रणालय आयुर्वेद ग्रन्थमाला

१

प्रथम

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द्वितीयखण्डम्

मुखोपाध्यायोपाधिकेन  
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एम. ए. इत्युपनामधारिणा विरचितः

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By

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With English Translation  
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## PREFACE

Little did I think at the time I set to myself the gigantic task of compiling, in 10 volumes, a book which has already been considered to be the most systematic and comprehensive treatise on the almost best, abstruse, and little known science of Hindu chemistry, that it would be received by the educated public with anything like enthusiasm. My diffidence on this direction was due, no doubt, to a strange but much evinced mentality, developed by a great majority of the present day Indians who are in the habit condemning much of the social and cultural achievements of their forefathers without even taking the trouble of examining them critically, so much so that everything which is unknown and un-intelligible of these people is denounced as dogmatic, unscientific, and superstitious. But fortunately for me, facts have relieved my expectation, at least partially. The encouragement which I have been receiving from the really educated and patriotic section of the Indian public, irrespective of caste, creed, or community, has elicited in me a faint ray of hope that time may come when my countrymen will turn their eyes inwards and try to revive the ancient Indian culture, not only in the departments of language, philosophy, religion, mathematics, and social, socio-religious, and socio-political laws which have already received some mention, but also in the departments of material Sciences including the science of medicine, which, even in its degraded and much neglected condition, human claim an incomparable superiority to all other systems of medicine known to the world. It is indeed

very gratifying to note that the first volume of Rasa-jala-nidhi has met with much appreciation not only in India, but also in foreign countries.

It is a pity that no Indian University has hitherto given any attention to the study of Indian Chemistry and Indian medicine which are more important than the other branches of Indian culture. It is very difficult to foresee whether any of our Universities will ever come to realize the importance of the branches of ancient Indian culture, but, if men like Sir Chimanlal Setalvad, the present Vice-Chancellor of the Bombay university, continue to be at the help of University affairs in India, time may come when my dream of the resurrection of the moribund India sciences may be fulfilled.

Whatever that may be, the publication of any work involves immense commercial possibilities. It is a matter of common knowledge that a great many of the allopathic drugs are prepared from Indian herbs, the properties of which the allopaths came to learn from the Indian books on herbal medicines but unfortunately, the allopaths have not yet had the opportunity of knowing that by far the greater portion of the literature on Indian medicines is still a *terra incognita* not only to them but to many of the practitioners of Indian medicine themselves.

Of the innumerable metallic medicines prescribed in books on Indian Chemistry, Rasa-sinduram or ordinary sulphide of mercury (wrongly called "makara-dhwaja" which is prepared out of sulphur and mercury which has digested gold, i.e. swallowed some gold without any increase in its original weight so much so that the gold, thus swallowed can by no

means be separated from the swallowing mercury. Vide, pages 76 to 99, 105-116 and 134-135, vol. 1 ), is the only one that has been brought to the knowledge of the allopaths who have found it very efficacious as a general tonic. This medicine is now being prepared by some foreign chemists and used extensively by the Indian Allopaths. My publication will afford these and other chemists an opportunity of preparing many other metallic drugs, a lot of which are much more efficacious than Rasa-sinduram which is only one of the common-places of metallic preparations prescribed in books on Indian chemistry. This may open up a new avenue of commercial intercourse between India and the rest of the world leading to the revival of Indian Chemistry in foreign countries at least, if not in India itself. Let truth triumph, no matter how, when, and where.

Prof. Arthur Becket Lamb of the Harvard university has kindly suggested to me the desirability of pointing out the ancient sources of information on which my compilation is based. This is a point to which I had given a careful consideration at the time I put the work in hand. The difficulty which stands in the way of my accepting the suggestion is peculiar to the manner in which Indian Chemistry has been transmitted on the subject, hitherto discovered, claims originality : the author of every one of these books says that he is only a compiler, and there is nothing to disbelieve him, because all of these books have much in common with one another. It is manifestly evident that all of them drew on a common mass of materials transmitted by preceptors to disciples from

time out of memory. All that the ancient Hindus really cared for was knowledge without a scrupulous enquiry as to when and by whom a particular truth was discovered. There is another reason why I found the task of assigning sources of my information almost impossible. The existing books are so much wanting in method, so fragmentary, incomplete, and so full of mistakes made by generations of scribes that I had to correct the ancient texts to a great extent and to supply the missing links from the materials I collected from my preceptor who has got his own manuscript notes on the whole science, so much so that much of the language used in these volumes is my own composition, although the materials supplied are by no means of modern origin—they have been handed down to us by our remotest fore-fathers through generations of chemists most of whom have hitherto been ascetics retiring into the forests. It will be evident to a careful student of Hindu chemistry that the verses quoted in the texts and those composed by myself have been so intermingled with one another that it is practically impossible to give references to works laid under contribution, in every case. Such being the case, all that is possible for me is to furnish my readers with a list of books and manuscripts consulted, and this I propose to do after I have completed the compilation of all the volumes.

I consider it to be a pleasant duty to express my heart-felt gratitude to Sir Jagadish Chandra Bose, Sir Chiman Lal Setalvad, Vice Chancellor, Bombay University, Dr. Gerald Druce, author of "History of science", Dr. Nagaoka of the Institute of Physical

and Chemical Research. Tokyo, Prof. H. K. Sen of the Calcutta University, Mr. Arthur Edward Wait, Prof. L. M. Dennis of the Cornell University, Prof. A. B. Lamb of the Harvard University, and many other well-known scholars, who have encouraged me by their sympathetic appreciation of my ambitious work.

I am also indebted to Pandit Nritya Gopal Panchatirtha, and to Professors Kshetish Ch. Chatterjee M. A. and Satkari Mookerji M. A. of the Deptt. of Sanskrit, Calcutta University, not only for the help they rendered to me in correcting the proof sheets but also for several suggestions received from them. The encouragement which I have received from the following members of the Institute of Hindu Chemistry also deserves mention :—Prof. Ramnarain Kayasth M. Sc. B. Ag. of the Nagpur University, Messrs. Girija Nath Mookerji B. Sc., Asstt. Analyst, Calcutta Corporation, Anindra Nath Chatterji, Sarojnath Bagchi, Ganapati Chakravarty M. A. and Upendra Nath Dutt ( who has taken the trouble of compiling the Appendix to the present volume ).

41-A Grey Street, Calcutta,  
The 26th September 1927

BHUDEB MOOKERJI



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## ERRATA.

- Page 215, line 10. Insert "reduced to ashes" after "hog, etc."
- Page 226, line 11. Insert "Purification of Hingula (Cinnabar),"
- Page 237. For "Chapter Vi." read "Chapter Iv."
- Page 251. Last but one line. For "copper" read "makshikam (pyrits)."
- Page 78, line 24. Insert "purification of Bimala."
- Page 208, line 26. Insert "purification of kankustham."
- Page 259 line 7. Insert "Liquefaction of gold."

रसजलनिधिः ।

द्वितीयखण्डम् ।

मुखोपाध्यायोपाधिकेन  
सिद्धवैद्य श्रीभूदेव देवशर्मणा रसाचार्येण  
एम. ए. इत्युपनामधारिणा विरचितः ।



सूचीपत्रम् ।  
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७।७९२

द्वितीयखण्डम् ।

( १ )

ॐ कपालमालां परिसंदधानां  
देवादिदेवोरसि वर्त्तमानाम् ।  
कालीं करालां सकलेष्टदात्रीं  
शिवां भजे हृत्कमले वसन्तीम् ॥

( २ )

दीर्घं न चायुर्मम मृत्युकाल  
आसीदतीशे सुकृशा च शक्तिः ।  
चिन्ता सदा मे कथमद्रिकन्ये  
आदेशकं ते परिपालयेयम् ॥

( ३ )

शक्तिग्रदे त्वं चर मर्ममध्ये  
तिष्ठ प्रियार्थे च नियतं तनौ मे ।  
मातः सुतायेप्सितदानदक्षे  
वाक्प्रौढिमोजश्च तनुष्व वीर्येम्

( ४ )

एका त्वमेवाश्रितवत्सलासि  
यदुर्वहां कार्य्यधुरां विवोद्धुम् ।  
सुताय शक्तिं प्रददासि तुष्टा  
स्यादन्यथा कुत्र जडप्रभावः ॥

(५)

तत् स्वीयकार्यं कुरु विश्वधात्रि  
 जीवस्तव क्रीडनमस्वतन्त्रः ।  
 त्वदाश्रितं चालय मां यथाहम्  
 आजां वहंस्ते नियतं चरेयम् ॥

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### प्रथमोऽध्यायः ।

अथोपरसाः ।

वज्राभ्रं माक्षिकद्वयं विमलश्च शिलाजतुः ।  
 तूर्थकं सस्यकञ्चैव चपलो रसकस्तथा ॥  
 उपरसा इसे सब्वें विख्याता क्षितिमण्डले ।  
 संग्राह्या यत्क्षत एते शुद्धये मारणाय च ॥  
 गन्धगौरिककासीसकांचीतालशिलाङ्गनम् ।  
 कंकुष्ठं च प्रयुज्यन्ते नित्यं पारदकर्मणि ॥  
 कम्पिष्ठश्च परो गौरीपाषाणो नवसारकः ।  
 कपदो वह्विजारश्च गिरिसिन्दूरहिङ्गलौ ॥  
 मृद्धारश्टङ्गभूनागौ साधारणरसाः स्मृताः ।  
 रससिद्धिकराः प्रोक्ताः सिद्धैश्च पूर्ववर्त्तिभिः ॥  
 रसाञ्जीनां गुणै रेते बहुभिस्तद्गुणैर्युताः ।  
 सेव्यन्ते च रसाभावे तस्मादुपरसाः स्मृताः ॥

प्रथमौऽध्यायः ।

## CHAPTER I.

*The following are the uparasas ;—*

Group I—bajra abhra, two kinds of makshikam, bimala, shilajatu, tutthaka, sasyaka, chapala, and rasaka. These are to be collected for purification and incineration.

Group II—gandhaka, gairika, kasisa, kankshi, haritala, manas-shila, anjana, and kankustha. These are used in mercurial operations.

Group III—kampilla, gouripashana, navasara, karpadaka, agnijara, girisindura, hingula, and mriddara-shringaka, and bhunaga.

They are called uparasas, simply because they possess some of the qualities of Rasa or mercury.

अथ अभ्रम् ।

तत्त्व गुणः ।

गौरीतेजः परममभूतं वातपित्तक्षयम् \*  
प्रज्ञाबोधि प्रशमितरुजं वृष्यमायुष्यमग्न्यम् ।  
बलयं ह्लिघं रुचिदमकफं दीपनं शीतवीर्यं  
तत्तद्योगैः सकलगदहृद व्योम सूतेन्द्रष्टव्यं ॥

*Abhram (Mica).*

Mica is a great increaser of vitality. It removes from the system an abnormal excess of vayu ( air ) and pitta ( animal heat ), and does away with waste. It increases retentive faculties, cures diseases, and increases longevity, energy and strength. It soothes

\* देव्योरजो भवेदगन्धो धातुशुर्कं तथाप्रकम् ।

the system, increases appetite, removes phlegm, increases the power of digestion of food, and produces a cooling effect. It cures all sorts of diseases, if administered with suitable anupanam (accompaniment). It helps the solidification of mercury.

तत्य प्रकाराः ।

राजहस्तादधस्ताद् यत् समानीतं घनं खनेः ।  
 भवेत् तत् फलदं परं निःसत्वं निष्फलं खलु ॥  
 पिनाकं नागमण्डूकं वज्रमित्यभ्रकं मतम् ।  
 श्वेतादिवर्णभेदेन प्रत्येकं तच्चतुर्बिंधम् ॥  
 पिनाकं पावकोत्तसं विमुञ्चति दलोच्चयम् ।  
 तत् सेवितं मलं बद्ध्वा मारयत्येव मानवम् ॥  
 नागाभ्रं नागवत् कुर्याद् ध्वनिं पावकसंस्थितम् ।  
 तद्भुक्तं कुरुते कुष्ठं मण्डलाख्यं न संशयः ॥  
 उत्प्लुत्योत्प्लुत्य मण्डूकं ध्मातं पतति चाभ्रकम् ।  
 तत् कुर्यादश्मरीरोगमसाध्यं शस्त्रतोऽन्यथा ॥  
 वज्राभ्रं वह्निसन्तसं निर्मुकाशेषवैकृतम् ।  
 देहलोहकरं तच्च सर्वरोगहरं परम् ॥

*Different kinds of Mica.*

The attributes mentioned above are possessed by that mica only which is procured from a mine, having a depth of twelve feet, at least. Mica, procured otherwise, has got no substance, and is therefore useless. There are four kinds of mica, viz. ( 1 ) Pinakam, ( 2 ) Nagam, ( 3 ) Mandukam and ( 4 )

Bajram. Each of these is again subdivided into four different classes, according to their colour ( viz. white, red, yellow, and black ). If subjected to heat, Pinakam splits itself into pieces, so that its layers are separated from one another. If taken internally, it causes death by an incurable constipation. If subjected to heat, Nagam emits a hissing sound like that of a snake. Taken internally, it gives rise to a kind of leprosy, called mandalam. If subjected to heat, Mandukam leaps up like a frog. Taken internally, it gives rise to stone disease, incurable, except by surgical operations. If subjected to heat, Bajram is freed from all sorts of impurities, and cures all sorts of diseases and strengthens the body, if taken internally, in the prescribed manner.

वर्णभेदेन तस्य प्रकाराः ।

श्वेतं रक्तं च पीतं च कृष्णमेवं चतुर्भिर्धम् ।  
 श्वेतं श्वेतक्रियासूक्तं रक्ताभं रक्तकर्मणि ॥  
 पीताभमन्त्रकं यत् तु श्रेष्ठं तत् पीतकर्मणि ।  
 चतुर्भिर्धं वरं व्योम यद्यप्युक्तं रसायने ।  
 तथाऽपि कृष्णवर्णान्त्रं कोटीकोटीयुग्माधिकम् ॥  
 हिम्बं पृथुदलं वर्णसंयुक्तं भारतोऽधिकम् ।  
 सुखनिम्मोच्यपत्रं च तदन्त्रं शस्तमीरितम् ।

Mica, again, is of four different kinds, viz, white, red, yellow, and black, White mica is used in processes imparting a white colour to a substance (e. g. in transformation of lead into silver). Red mica is used in imparting a red colour to a metal, Yellow

mica is used in processes imparting a yellow colour to a substance, as for example, in the transformation of base metals into gold.

Although these four different kinds of bajra-mica have been recommended for use in medicines, the black bajra mica is infinitely superior to the other three kinds in efficacy. Only that kind of mica is to be made use of in medicines which is soft, full of layers, coloured, heavy, and is easily capable of being split up into its constituent layers.

सचन्द्रिकमधुं न व्यवहाय्यम् ।

सचन्द्रिकं च किट्वाभं व्योम न ग्रासयेद् रसः ।  
 प्रासितश्चानियोज्योऽसौ लोहे चैव रसायने ॥  
 निश्चन्द्रिकं मृतं व्योम सेष्यं सर्वगदेषु च ।  
 सेषितं चन्द्रसंयुक्तं मेहं मन्दानलं चरेत् ॥  
 यैरुक्तं युक्तिनिर्मुक्तैः पत्राभ्रकरसायनम् ।  
 तैर्दिष्टं कालकूटाख्यं विषं जीवनहेतवे ॥  
 सत्त्वार्थं मारणार्थं च योजयेच्छोधिताभ्रकम् ।  
 अन्यथा त्वगुणं कृत्वा विकरोत्येव निश्चितम् ॥

*Mica should be deprived of its glaze.*

Mica should be deprived of its glaze. Mercury does not swallow the mica which has not been deprived of its natural glaze, and which appears to be dirty. Even if such a mica is swallowed by mercury, it should not be used in medicines, as well as in metallurgical operations. The mica which has been

deprived of its natural glaze ( by being incinerated in the manner described below ), should be used in all sorts of diseases. Mica, with a glazed surface, if taken internally, gives rise to spermatorrhoea and loss of appetite. Those who recommend the use in medicines, of mica, as it is found in nature, do no better than prescribe the use of kalakuta poison, for the purpose of saving human life. Only that mica, which has been duly purified, should be used for the purpose of extraction of essence as well as for incineration ; otherwise, if taken internally, it will give rise to various kinds of disturbances in the system.

### अथ अन्तर्स्य शोधनम् ।

प्रथमोविधिः ।

प्रततः सप्तवारैश्च निक्षिप्तं काञ्जिकेऽन्तर्कम् ।  
निहोषं जायते नूनं प्रक्षिप्तं चापि गोजले ॥  
त्रिफलाकथिते चापि गवां दुग्धे विशेषतः ।  
ततो धान्याश्रकं कृत्वा मारणीयं प्रयत्नतः ॥ ●

*Purification of Mica.*

*First Process.*

Mica is purified, if it is heated strongly, ( preferably by means of a bellows ) for seven times and immersed each time, either in (1) kanji, or (2) cow's urine ; then heated for seven times and immersed

\* पाठान्तरम्—त्रिफलाकाथगोमूञ्जक्षीरकाञ्जिकसेवितम् ।  
भस्त्राङ्गी सप्तवा व्योम तप्तं तप्तं विशुद्धति ॥

each time in the decoction of triphala ; and then again, heated for seven times, and immersed in milk with especial care. It is then to be reduced to what is called, "Dhanya-abhram", and incinerated in the prescribed manner.

द्वितीयोविधिः ।

अथवा बदरीकाथे ध्मातमन्नं विनिक्षिपेत् ।  
महितं पाणिना शुष्कं धान्याभ्रादतिरिच्यते ॥

*Second process.*

Mica may also be purified, if it is heated and then immersed, while still hot, into a decoction of hog plums. It is next to be rubbed with two hands and dried. Thus reduced to powder, it becomes finer and better than Dhanya-abhram. (It is next to be incinerated exactly in the same way as Dhanya-abhram).

तृतीयोविधिः ।

आदौ सुतापितं कृत्वा गगनं सप्तधा क्षिपेत् ।  
निर्गुण्डीखरसे सम्यग् गिरिदोषप्रशान्तये ।  
ततो धान्याभ्रकं कृत्वा मारणीयं प्रयत्नतः ॥

*Third process.*

Mica is purified, if it is heated strongly for seven times, and immersed each time in the juice of nigrundi leaves. Mica, thus purified, is to be reduced to Dhanya-abhram, and incinerated.

प्रथमोऽध्यायः ।

चतुर्थोऽधिधिः ।

कृष्णाभ्रकं धमेद् वहौ ततः क्षीरे विनिक्षिपेत् ।  
भिन्नपत्रन्तु तत् कृत्वा तण्डुलीयाम्लरोद्र्वैः ।  
भावयेदष्टयाम् तत् तदैवाभ्रं विशुद्धति ॥

*Fourth process.*

Black mica is to be heated and immersed in milk. Its layers are then to be separated from one another and subjected to bhavana with the juice of tanduliyaka and a sour non-metallic liquid. Mica is thus purified.

धान्याभ्रम् ।

चूर्णाभ्रं शालिसंयुक्तं वस्त्रवच्छं हि कांजिके ।  
निर्यात् मर्दनाद् वस्त्राद् धान्याभ्रमिति कथ्यते ॥

*Dhanya-abhram.*

Powdered mica, mixed with shali paddy, is to be contained in a piece of cloth, and formed into a bundle, which is to be kept immersed in kanji for some time. This is then to be rubbed with two hands, and pressed in the midst of kanji, with the result that very minute particles of mica will come out of the bundle, and deposit themselves at the bottom of the pot containing the kanji. These minute particles of mica are called, "Dhanya-abhram" or "paddy mica."

## अथ अभ्रस्य मारणम् । \*

प्रथमोविधिः ।

धान्याभ्रकं प्रयत्नतो पिष्टवा मत्स्याक्षिकारसैः ।  
 चक्रीं कृत्वा विशेष्याथ पुटेदद्धे भके पुटे ॥  
 पुटेदेवं हि षड्वारं पौनर्नवरसैः सह ।  
 कलांशटंकणेनापि संमर्द्यं कृतचक्रिकम् ॥  
 अद्धे भाख्यपुटेस्तद्वत् ससवारं पुटेत् खलु ॥  
 एवं वासारसेनापि तण्डुलीयरसेन च ।  
 प्रपुटेत् ससवारेण पूर्वप्रोक्तविधानतः ।  
 एवं सिद्धं घनं सर्वयोगेषु विनियोजयेत् ।

*First process.*

Dhanya-abhram is to be rubbed carefully with the juice of matsyakshi, made into a cake, dried and subjected to heat by means of a half Gajaputam. This process is to be performed for six times. The mica is next to be rubbed with one-fourth its weight of tankanam and a sufficient quantity of the juice of punarnava, and then made into a cake which is to be subjected to heat by means of a half Gaja-putam. The process is to be performed for seven times. It is similarly to be subjected to putam for seven times each, after having been previously rubbed with the juices of basaka and tanduliyaka. Mica, thus incinerated, may be used in medicines as well as in metallurgical operations.

\* धान्याभ्रमस्म अरुणकृष्णभेदेन द्विविधम् ।

द्वितीयो विधिः ।

धान्याभ्रं कासमर्द्दस्य रसेन परिमर्दितम् ।  
पुटितं दशवारेण म्रियते नाश्र संशयः ।  
तद्वन्मुस्तारसेनापि तण्डुलीयरसेन च ॥

*Second process.*

Dhanya-abhram is incinerated, if it is subjected to putam for ten times, after having been rubbed each time with the juice of kasamarda. The same purpose is served, if the juice of mustard or of tanduliya is used instead of kasamarda.

तृतीयो विधिः ।

पीतामलकसौभाग्यपिष्टं चक्रीकृताभ्रकम् ।  
पुटितं षष्ठवारेण सिन्दूराभं प्रजायते ।  
च्याद्यखिलरोगघृणं भवेद् रोगानुपानतः ॥

*Third process.*

Mica is incinerated and assumes the colour of red vermillion, if it is subjected to putam for six times, after having been rubbed each time, with haritalam, the juice of amalaki, and tankanam. This mica cures phthisis and all other diseases, if used with suitable anupanam or accompaniment.

चतुर्थो विधिः ।

वटमूलत्वचः काथैस्ताम्बूलीपत्रसारतः ।  
वासामदत्स्याक्षिकाभ्यां वा मीनाद्या  
सकठिष्या ॥

पयसा वटवृक्षस्य मर्दितं पुटितं धनम् ।  
भवेद् विंशतिवारेण सिन्दूरसदृशप्रभम् ॥

*Fourth process.*

Mica is incinerated and assumes the colour of red vermillion, if subjected to putam for 20 times, after having been rubbed each time with the juice of any one of the following :—(1) bark of the root of a banyan tree, (2) leaves of tambuli (betel) plant, (3) basa and matsyakshi, (4) matsyakshi and karaballi, or (5) milk of banyan tree.

पञ्चमो विधिः ।

गन्धर्वपत्रतोयेन गुडेन सह भावितम् ।  
ऊर्द्ध्वाधो बटपत्राणि निश्चन्द्रं त्रिपुटैः स्वगम् ॥  
कृधां करोति चात्यर्थं गुञ्जार्द्धमितसेवया ।  
तत्तदुरोगहरैर्योगैः सर्वरोगहरं परम् ॥

*Fifth process.*

Mica is incinerated by being subjected to putam for three times, after having been subjected to bhavana, each time, with the juice of eranda leaves, mixed with molasses. Mica, thus incinerated, increases appetite to a great extent, and cures all sorts of diseases, if taken in doses of half a gunja a day, combined with suitable anupanam.

षष्ठो विधिः ।

पुर्द्दाद्देद्दादाद्रवैर्धान्याश्रकं दिनम् ।  
मर्दयित्वा गजे पचेत् चैञ्चमौस्तकशौरणैः ।  
द्रवैर्पुर्नर्विमर्य तत् पृथक् देयं पुटत्रयम् ॥

एवमर्कदलैर्वेष्टं देयं वा मोचसंपुटे ।  
निश्चन्द्रं जायते ह्यन्नं सर्वयोगेषु योजयेत् ॥

*Sixth process.*

Dhanya-abhrakam is to be subjected to Gaja-putam, after having been rubbed for one day with the juice of punarnava. It is next to be subjected to Gaja-putam, after having been rubbed for one day with the juice of meghanada. It is then to be subjected to putam for three times, after having been rubbed with the juices of tamarind, mustaka, and shurana, respectively. It is next to be covered with the leaves of arka or with the petals of banana flower, and subjected to putam. Thus treated, mica becomes deprived of its glaze, and may be used in medicines and metallurgy.

सप्तमो विधिः ।

गोघृतैः त्रिफलाक्वाथैः पक्त्वा च पूर्ववत् पचेत् ।  
पञ्चविंशतिपुटैरेवं कासमर्द्दवैः पचेत् ॥  
देयं पुटत्रयं कीर्मद्येच्च पुटे पुटे ।  
निश्चन्द्रं जायते ह्यन्नं जरामृत्युरुजापहम् ॥

*Seventh process.*

Dhanya-abhram is to be roasted with cow's ghee and decoction of triphals, and subjected to putam for twenty five times. It is next to be roasted with the juice of kasamarda. It is then to be subjected to putam for three times, having previously been rubbed with milk, every time. The mica, thus deprived of its glaze, may be used in medicines for the removal of diseases, senility, and premature death.

अष्टमो विधिः ।

धान्याभ्रकस्य भागैकं द्वौ भागौ टंकणस्य तु ।

पिष्टवा तदन्धमुषायां रुद्ध्वा तीव्रामिना पचेत् ।

खभावशीतलं चूणं सर्वरोगेषु योजयेत् ॥

*Eighth process.*

One part of Dhanya-abhram and two parts of tankanam are to be rubbed together and subjected to heat in a blind crucible by means of a strong fire. When cooled of itself, after the extinction of fire, the mica finely powdered, can be used in all sorts of diseases.

नवमो विधिः ।

धान्याभ्रकमस्त्रिष्ठं पुटेत् तप्तेऽस्त्रेचनम् ।

तत् पिष्टवा धारयेत् खल्वे भाव्यमस्तारणालकैः ॥

तसं तसं चारणालैः पाच्यं शोष्यं पुनः पुनः ।

पुटे वा धमने वै तद् विंशकृत्वोऽति यक्षतः ॥

ततस्तसं क्षिपेद् दुग्धे पिष्टवाऽथ शोषयेत् पुनः ।

दुग्धतसं पुटे पचेत् तसं दुग्धेन सेचयेत् ॥

एवं त्रिसप्तवारश्च शोष्यं पेष्यं पुटे पचेत् ।

पिष्ठा तत्र पचेत् स्थालयां लौहदर्ब्या विचालयेत् ॥

दुग्धस्थञ्च ततो दुग्धैः पचेत् पुटे पुनः पुनः ।

एवं सप्तदिनं पक्का दिवा चैवं पुटेन् निशि ॥

तरादुल्लिङ्गद्विष्टिगताखलीपुनर्नवा ।

चांगेरीमरिचेनैवं वलायाः पयसा सह ॥

एभिश्च पेषयेद्वाभ्रं प्रत्येकं तत् त्युहं त्युहम् ।  
पचेत् तसपुटे स्थितं प्रत्येकेन पुनः पुनः ।  
पिष्टं पुनः पुटे घृष्टं कजञ्जलाभं मृतं भवेत् ॥

*Ninth process.*

Dhanya-abhram is, first of all, to be rubbed with a sour vegetable juice and subjected to putam. While still hot, it is to be saturated with a sour vegetable juice, rubbed well, and subjected to bhavana with sour aranala. It is next to be boiled with aranala which is to be dried by the application of heat. This process is to be performed for 20 times, either by heating in the ordinary way or by putam. Care should be taken that heating is commenced in a succeeding stage, while the mica is still hot by the preceding heating.

Next, the mica is to be immersed, while still hot, in milk, rubbed with it, and dried up by application of heat. Then, while still hot, it is to be subjected to putam, and then while still hot, is to be soaked with fresh milk, which is to be dried up by heat. This process of soaking and rubbing the mica with milk, and then drying it up by application of heat, and then subjecting it to putam is to be performed 21 times. It is to be turned frequently in a cauldron or in an earthen pot, at the time it is roasted, after it has been soaked and rubbed with milk.

It is next to be roasted for seven days, during day time, and subjected to putam at night.

The mica is then to be rubbed for three days each with the juices of tanduliaka, asthisanhara, talamuli, punarnava, changeri, maricha, and bala, and subjected to putam after every act of rubbing. The prescribed

juice, in this case, is to be rubbed with the mica, while it is still hot by the previous putam, and the rubbing is to take place in the hot samputam itself. Mica, thus incinerated, turns black.

दशमो विधिः ।

धान्याभ्रकस्य शुद्धस्य दशांशं मरिचं द्विपेत् ।  
 पेषयेदम्लवर्गेण चाम्ले भाव्यं दिनत्रयम् ॥  
 तत् शुष्कं संपुटेदथ खदिराङ्गारकैर्द्वयम् ।  
 ऊर्ज्वपात्रं निरोप्याथ सेचयेदम्लकेन तत् ॥  
 अगस्त्यशिग्रुवर्षभूमूलत्वकपृत्रजै रसैः ।  
 पिष्टवाभ्रं सेचयेत् तेन षड्धान्याम्लरसेन च ॥  
 सितामध्वाज्यगोद्धीरदध्यम्लैरपि चाभ्रकम् ।  
 मत्स्याद्याः करवीरस्य द्रवैः पिष्टा त्रिधा पचेत् ।  
 ततो गजपुटे पाकात् निश्चन्द्रं जायते भ्रकम् ॥

*Tenth process.*

Purified Dhanya abhram with one tenth its weight of maricha is to be rubbed with the amla-varga, and then subjected to bhavana with a sour vegetable liquid for three days. When dried, it is to be subjected to putam by a strong fire made of khadira wood. After removal of the upper basin, the mica is to be saturated with a sour vegetable liquid. It is then to be rubbed with the juices of the root, bark, and leaves, respectively, of basaka, shigrū, and punarnava, and then saturated for six times with six different kinds of sour vegetable juices. The mica is then to be rubbed, with sugar, honey, clarified

butter, cow's milk, curd, amlas, juices of matsyakhshi, and karabira, for three times, and subjected to putam each time with the result that it is incinerated and deprived of its glaze.

एकादशो विधिः ।

धान्याभ्रकं द्रवैर्मद्यं मतस्याक्षीतुलसीभवैः ।  
 मूलजैः कोकिलाक्षस्य कुमारीश्वेतदूर्ब्बयोः ॥  
 व्याघ्रीकन्दपुनर्नवा दिनमेतर्विमर्दयेत् ।  
 कुञ्जराख्यैः पुटैः तसं पिष्टा पिष्टा पचेत् पुनः ॥  
 तदृवत् पञ्चामृतैः पाच्यं पिष्टा पिष्टा तु सप्तधा ।  
 एवं निश्चन्द्रतां यातं सर्वरोगेषु योजयेत् ॥

*Eleventh process.*

Dhanyabhrakam is to be rubbed for one day with the juice of each of the following :—matsyakhshi, tulasi, root of kokilaksha, root of kanya, root of white durva, byaghri kanda, and punarnava, and subjected to heat in a Gaja putam after each day's rubbing. Every act of rubbing in this case is to be effected while the mica is still hot by a previous heating. The mica is similarly to be rubbed with the panchamitram and then heated by means of a Gajaputam for seven times. The mica, thus deprived of its glaze, may be used in all sorts of diseases.

द्वादशो विधिः ।

धान्याभ्रं टंकराणं तुल्यं गोमूत्रैस्तुलसीजलैः ।  
 वाकुचीशूरणोऽवैर्दिनं पिष्टा पुटे पचेत् ॥

जयन्त्याश्र द्रवैः पश्चान् मर्दयित्वा त्रिधा पुटेत् ।  
क्रिययैवं चतुर्वारं निश्चन्द्रं सर्वरोगजित् ॥

*Twelfth process.*

Dhanya abhram and an equal quantity of tankanam are to be rubbed together with each of the following, and subjected to putam after every act of rubbing is performed :—Cow's urine, juice of tulasi, juice of bakuchi, and juice of shurana. It is next to be rubbed with the juice of jayanti, and subjected to putam for three times. All this process, performed for four times, deprives the mica of its glaze, and makes it fit for use in all sorts of diseases.

त्रयोदशो विधिः ।

धान्याभ्रकं रविक्षीरै रविमूलद्रवैश्च वा ।  
मर्दितं पुटितं पश्चात् सप्तधा त्रियते ध्रुवम् ॥

*Thirteenth process.*

Dhanya abhram is to be rubbed with the milk of arka or with the juice of the root of arka, and then subjected to putam. Performance of this process for seven times causes the incineration of mica.

चतुर्दशो विधिः ।

धान्याभ्रकं तुषाम्बालैरातपे स्थापयेद् दिनम् ।  
मर्दयित्वा चतुर्यामं गोलं गजपुटे पचेत् ॥

एवं गोक्षीरमध्यस्थं मर्दयित्वा पुटे पचेत् ।  
 एवं कार्पासतोयेन स्थाप्यं पेष्यं पुटे पचेत् ॥  
 ततोऽस्त्रैश्चैव कार्पासैर्गवां क्षीरैः पुनः पुनः ।  
 मर्दनं घर्मपाकश्च पुटञ्चैवमनुक्रमात् ।  
 एकविंशपुटेनैवं सृतं भवति निश्चितम् ॥

*Fourteenth process.*

Dhanya abhram is to be immersed in kanji and kept exposed to the sun for one day. It is then to be rubbed for twelve hours, made into a lump, and heated by Gajaputam. It is next to be immersed in cow's milk in the same way and similarly rubbed and heated. It is then to be immersed in the juice of cotton leaves, exposed to the sun for one day, and then rubbed and heated, as before. The mica is then to be dried in the sun, and heated by putam over and over again, after having been rubbed each time with one of the following in order of their occurrence :—sour vegetable juices, juice of cotton leaves, and cow's milk. Twenty-one such putams will cause the incineration of the mica.

पञ्चदशो विधिः ।

कृत्वा धान्यात्रकं तत्तु शोषयित्वा तु मर्दयेत् ।  
 अर्कक्षीरैर्दिनं मर्दयमर्कमूलद्रवेण वा ॥

वेष्टयेदक्पत्रैस्तु सम्यग् गजपुटे पचेत् ।  
 पुनर्मर्यं पुनः पाच्यं सप्तवारं प्रयत्नतः ॥  
 ततो वटजटाकाथैस्तदवद् देयं पुटत्रयम् ।  
 म्रियते नात्र सन्देहः सर्वरोगेषु योजयेत् ॥

*Fifteenth process.*

Dhanya abhram is to be duly dried up, and rubbed for one day with the milk of arka or the juice of arka roots. It is then to be wrapped up with arka leaves and heated by Gajaputam. This process is to be performed carefully for seven times. The mica is then to be rubbed with a decoction of the aerial roots of a banyan tree, and then heated by putam. The last mentioned process is to be performed for three times, leading to the incineration of mica, which may now be used in all sorts of diseases.

षोडशो विधिः ।

धान्याभ्रकं समादाय मुस्ताकाथैः पुटत्रयम् ।  
 तदवत् पुनर्नवानीरैः कासमर्हरसैस्तथा ॥  
 नागवल्लीरसैर्युक्तं सूर्यक्षीरैः पृथक् पृथक् ।  
 दिने दिने मर्दयित्वा काथैवटजटोऽवैः ॥  
 दत्त्वा पुटत्रयं पश्चात् त्रिः पुटेन् मुषलीजलैः ।  
 त्रिगोचुरकषायेण त्रिः पुटेद्व वानरीरसैः ॥

मोचकन्दरसैः पाच्यं त्रिवारं कोकिलाक्षजैः ।  
 रसैः पुटेत लोध्रस्य कीरैरेकपुटं ततः ॥  
 दधा घृतेन मधुना स्वच्छया सितया तथा ।  
 एकमेकं पुटं दद्यादध्रस्यैवं मृतिर्भवेत् ॥  
 सर्वरोगहरं व्योम जायते योगवाहकम् ।  
 कामिनीमद्दर्पणं शस्तं पुंस्त्वोपधातिनाम् ।  
 वृष्यमायुष्करं शुक्रमेधासन्तानकारकम् ॥

*Sixteenth process.*

Dhanya abhram is to be rubbed for three times, with decoction of musta, and heated every time by a putam. It is then to be rubbed for three times, with each of the following, and subjected to putam after each act of rubbing :—juice of punarnava, juice of kasamarda, juice of tambulam, milk of arka, decoction of aerial roots of banyan, juice of mushali, decoction of gokshura, juice of banari, juice of the tuber of banana, juice of kokilaksha, and juice of lodhra. The mica is then to be rubbed for one time with each of the following and heated by putam, after every act of rubbing—juice of lodhra, milk, curd, clarified butter, honey, and white sugar. Mica, thus incinerated, cures all sorts of disease, if applied with suitable anupanam. It increases masculine strength, power of retention of semen, nutrition, longevity, growth of semen, retentive faculties, and the power of begetting children.

सप्तदशो विधिः ।

रस्मादुभिरन्त्रं लवणेन पिष्टा  
चक्रीकृतं टंकणमध्यवर्त्ति ।  
दग्धेन्धनेषु व्यजनानिलेषु  
सुहक्कमूलाखुपुटैश्च सिद्धम् ॥

*Seventeenth process.*

Mica is to be rubbed with the juice of a banana plant and salt, and made into a ball, which is to be kept inside tankanam. This is then to be put inside a hole made into the root of snuhi or arka, the hole being closed tightly with a portion of the same root. The whole thing is now to be subjected to heat by a fire made of charcoal, and kept kindled by a fan.

अष्टादशो विधिः ।

दुधन्त्रयं कुमार्यम्बु गंगापत्रं नृमूत्रकम् ।  
वटांकुरमजारक्कमेभिरन्त्रं सुमर्दितम् ।  
शतधा पुटितं भस्म जायते पद्मरागवत् ॥

*Eighteenth process.*

Mica is incinerated and assumes the colour of a lotus flower, if subjected to putam for a hundred times, after having been rubbed well with each of the following :—milk of banyan, milk of arka, milk of

snuhi, juice of kanya, juice of musta, man's urine, juice of the aerial roots of banyan tree, and goat's blood.

ऊनविंशो विधिः ।

गवां मूत्रेण धान्याभ्रं मर्दयित्वा पुनः पुनः ।  
शरावसंपुटे रुच्छा । पुटेद् यत्वात् सहस्रशः ॥

*Nineteenth process.*

Dhanya abhram is incinerated, if subjected to putam for one thousand times, after having been rubbed each time with cow's urine.

विंशो विधिः ।

शुष्कं धान्याभ्रकं मुस्तं शुणठी पड्भागयोजितम् ।  
मर्दयेत् काञ्जिकेनैव दिनं चित्रकजै रसैः ॥  
ततो गजपुटं दद्यात् तस्मादुच्छृत्य मर्दयेत् ।  
त्रिफलावारिणा तद्वत् पुटेदेवं पुटैत्विभिः ॥  
बलागोमूत्रमूषलीतुलसीशूरणद्रवैः ।  
मर्दितं पुटितं वङ्गौ त्रिवारैश्च ब्रजेन् सृतिम् ॥

*Twentieth process.*

Dhanya abhram, properly dried, an equal quantity of musta, and six times its weight of shunthi, are to be rubbed for one day each with kanji and the juice of chitraka, and then subjected to Gajaputam. It is then to be rubbed with the decoction of triphala, and subjected to putam in the same manner for

three times. It is next to be rubbed with each of the following, and heated by putam, for three times, after each act of rubbing :—juice or decoction of bala, cow's urine, juice of mushali, juice of tulasi, and juice of shuranam.

एकविंशो विधि ।

चांगेरी स्वांगनिर्यासैर्धान्याभ्रकं विमर्द्येत् ।  
तण्डूलीयकमूलस्य रसेनापि ततः परम् ॥  
ततोऽस्मिन् खदिराङ्गारैः प्रापिते ह्यग्निवर्णताम् ।  
क्षिपेत् पुनः पुनः क्षीरे यथा निश्चन्द्रिकं भवेत् ॥

*Twenty-first process.*

Dhanya abhram is to be rubbed, first of all, with the juice of changeri, and then with the juice of tanduliyaka. It is then to be heated, by means of khadira wood, and, when red hot, to be thrown into milk. The process is to be repeated until the mica is deprived of its glaze.

द्वाविंशो विधिः ।

धान्याभ्रः गुड्हतुल्यं च श्रेष्ठकीरेण मर्दितम् ।  
कृतं चक्राकारं शुष्कं सम्यग् गजपुटे पचेत् ॥  
ततो धत्तूरपत्तूरकुमारीशशिवाटिकाः । \*  
प्रत्येकस्वरसेनैव पुटादाशुर्मृतिर्भवेत् ॥

\* पत्तूरम् जलपिण्डली । शशिवाटिकोत्पलम् ।

*Twenty second process.*

Dhanya abhram with an equal quantity of molasses is to be rubbed with excellent milk, made into a cake, dried, and then heated by Gajaputam. It is next to be rubbed separately with the juice of each of the following, and subjected to heat by Gajaputam, everytime it is so rubbed :—dhattura, gaja pippali, kanya, and utpalam. Mica, thus treated, becomes incinerated.

त्रयोदिंशो विधिः ।

कस्यचिदपि घासस्य रसेनाभ्रं विमर्दितम् ।  
पुटितं दशधा भस्म निश्चन्द्रञ्च प्रजायते ॥

*Twenty third process.*

Dhanya abhram is to be rubbed with the juice of any grass and subjected to putam. Performance of this process for ten times will lead to the incineration of the mica, which will also be deprived of its glaze.

चतुर्विंशो विधिः ।

धान्याभ्रकस्य भागौ द्वौ भागैकं शुद्धगन्धकम् ।  
वटक्षीरेण संमद्य ह्यन्धमूषे निरोधयेत् ।  
पचेद् गजपुटेनैकं वारमेवं मृतं भवेत् ॥

*Twenty-fourth process.*

Two parts of Dhanya abhram and one part of purified sulphur are to be rubbed together with the

milk of banyan, and subjected to Gajaputam for once only. This will result in the incineration of mica.

पञ्चविंशो विधिः ।

पुनर्नवा कुमारी च चपला वानरी तथा ।  
 मुषली चेकूवल्ली च तथा चामलकीरसः ॥  
 प्रत्येकेन पुटं दद्यात् सप्तवारं पुनः पुनः ।  
 अर्कसेहुराङ्गदुग्धेन मर्दयेत् पुटयेत् तथा ।  
 एवं तन् म्रियते वज्रं सर्वरोगहरं परम् ॥

*Twenty-fifth process.*

Dhanya abhram is incinerated and cures all sorts of diseases, if rubbed with each of the following for seven times, and subjected to putam after every act of rubbing :—punarnava, kumari, shunthi, banari, mushali, ikshu, amalaki, milk of arka, and milk of shehunduk.

षड् विंशो विधिः ।

अभ्रकं त्रिफलाशुद्धं त्रिपेच्छुकं चतुर्गुणी । \*  
 चत्वारिंशद् दिनान्येव स्थापयेत् तत्र बुद्धिमान् ॥

\* अब्र शुक्रप्रस्तुतविधिः कथ्यते—

अष्टमण्डस्य प्रस्थैकं तथा पञ्चाङ्गकोन्मितम् ।

काञ्जिकं कुड्डवी दध्नो गुडप्रस्थोऽम्लमूलकात् ॥

पलाञ्छं पारदं शुञ्छं पलं वब्बुलजं नवम् ।  
 कुसुमं च समादाय मर्दयेद् भिषगुत्तमः ॥  
 उभयोर्गुटिकामेकां कृत्वा तत्रैव निःक्षिपेत् ।  
 दण्डेन चालयेन् नित्यं त्रिदिनं नाधिकं ततः ॥  
 कथिते समये पूर्णे खल्वे क्षिप्त्वा विमर्दयेत् ।  
 घनत्वमागतं दृष्टा चक्रिकां कारयेद् बुधः ॥  
 घर्मे संशोष्य विधिना ततो गजपुटे पचेत् ।  
 पुनः शुक्कान्तरेणैव मर्दयेदेकवासरम् ॥  
 वनोत्पलैः पचेदेवं कुर्याद् वारत्रयं ततः ।  
 भस्मीभूतमिदं खादेद् गुञ्जामात्रं निरन्तरम् ॥  
 अन्धोऽपि दिव्यदृष्टिः स्यात् तीव्रो वह्निश्च जायते ।  
 वातपित्तकफोदभवांस्तथैव रुधिरामयान् ॥  
 प्रमेहान् नाशयेत् सर्वान् नात्र कार्या विचारणा ।  
 अतीव पुष्टिदायकं ब्रणतृड् नाशनं परम् ।  
 कुष्ठप्लीहोदरयन्थिकृमिक्षयविनाशनम् ॥

*Twenty sixth process.*

Dhanya abraham, duly purified, especially with

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पलान्यष्टौ शोषिताद्रात् पलषोड़शिकं तथा ।  
 कणाजीरकसिन्धूत्थहरिद्रामरिचं तथा ॥  
 द्विपलं भाविते भाण्डे घृतेनाष्टदिनं स्थितम् ।  
 सिद्धं भवति तच्छुकं यदावतार्थ्यं गृहते ।  
 तदा देयं चतुर्जातं पृथक् कर्षन्नयोनिमितम् ॥

decoction of triphala, is to be kept immersed, for forty days, in four times its quantity of shuktam.\* Then, two tolas of purified mercury, four tolas of fresh babbula flower, and four tolas of fresh gum of babbula, are to be rubbed together, made into a ball which is to be thrown into the shuktam. The whole thing is next to be turned by means of a rod every day, for three days only, (and by no means for a longer period) and after the expiry of these days, to be rubbed together in a mortar and made into a cake, when sufficiently condensed. This cake is to be dried in the sun and heated in a Gajaputam. It is next to be rubbed with a fresh quantity of shuktam for one day only, and then subjected to putam by a fire made of cowdung cakes, found dried in the pasturage. These last two processes, viz. rubbing with a fresh quantity of shuktam, and heating by cowdung cakes, if performed for three times, result in the incineration of the mica. If taken in doses of one gunja a day, it even enables a blind man to recover his eye sight. It also cures all sorts of diseases, and especially, indigestion, impurities of blood, gonorrhoea, carbuncles, abnormal thirst, leprosy, enlargement of spleen, diseases pertaining to

\* Shuktam is prepared as follows :—

One prastha of boiled rice made into a paste ( by being over-boiled, rubbed, and sifted through a piece of fine cloth ), 20 prasthas of kanji, 30 tolas of curd, one prastha of molasses, 32 tolas of the residues of kanji, 64 tolas of shunthi, and eight tolas of pippali, jira, saindhava, haridra, and maricha, combined—all these things are to be kept for eight days, in an earthen vessel, previously soaked with clarified butter. It is then to be filtered and mixed with three tolas each of guda twaka, ela, naga keshara, and patri.

the belly and the stomach, scrofula, worms, and consumption. It is moreover very nutritive.

सप्तविंशो विधिः ।

वज्ञाभ्रमकर्दुग्धै धेनुसलिलैर्ब्राह्मीरुदन्तीवला  
वासाचित्रकशालमलीविलववराकुष्माण्डिकादाङ्गिम  
जातीगोद्वुरशङ्खपुष्पलतिकामेदामृतावर्वरी  
द्राक्षामूलकराक्षसीतुलसिकामुण्डीविशालामदा  
गोजिह्वासलिलैर्विदारिलतिकाशृङ्खल्यगगन्धाजटा  
श्वेतपुष्पादाद्वेष्टिवैश्वरसकैः संमर्दयेद् वैयराट् ।  
रात्रौ संपरिपाचयेद् गजपुटे सप्तैव वारान् पृथक्  
न्यग्रोधस्य जटारसस्य सततं केशेशतोयस्य च  
भावाश्चैव पुटाश्च विंशतिमिता घृष्टा कपित्थोद्भवैः  
चिंचिन्याः फलकोहभवैश्वर सलिलैर्भिषक् पुटेद्  
यतः ॥

पश्चान् निम्बुरसेन धेनुपयसा संमिश्रय गौडस्थञ्च  
दध्मा खरण्डघृतस्थरम्यमधुना वारांश्च पञ्चादश ।  
पश्चाच् चन्द्रिकयाभिवर्जितमथाभ्रं वै सुशुङ्खं भवेद्  
रक्तं रम्यं सुसेव्यमवनीशानां गणैः सर्वदा ॥

*Twenty seventh process.*

Dhanyabhram is to be rubbed for seven days with each of the following during day time, and heated by

Gaja putam every corresponding night :—milk of arka, cow's milk ; juices of—brahmi, rudanti, bala, basa, chitraka, shalmali, vilba, haritaki, kushmanda, dadima, jati, gokshura, shankha puspi, meda, ananta mula, barbari, draksha, mula, rakshasi ( muramansi ), tulasi, mundi, indrabaruni, mada ( dhataki flower ), gojihva, vidari creeper, shringi ( karkata shringi ), bacha, jatamansi, shata puspa, and arka. The mica is next to be subjected to bhavana for twenty times with each of the two juices, viz, the juice of the aerial roots of banyan, and the juice of kesharaja, and heated by putam after every such act of bhavana. It is next to be rubbed separately with the juices of kapiththa and seeds of chinchini ( tamarind ), and heated by putam after each act of rubbing. It is next to be subjected to putam for fifteen times, after having been rubbed each time with the following, mixed together :—lemon juice, cow's milk, solution of molasses, curd, khanda guda, clarified butter, and pure honey. Thus treated, the mica will be deprived of its glaze and assume a red appearance. This will then be fit for use by kings.

अष्टाविंशतो विधिः ।

नागवलाभद्रमुस्तावटदुग्धेन चाभ्रकम् ।

मध्यं वटजटातोयै हरिद्रावारिणा तथा ॥

मञ्जिष्ठाकाथतोयेन ततो मध्यं यथाक्रमम् ।

पुटेन मर्दनात् परं भस्म स्यादरुणप्रभम् ॥

*Twenty eighth process.*

Mica is to be rubbed with each of the following :—nagabala, bhadramusta, milk of banyan, juice of the aerial roots of banyan, juice of haridra, and subjected to putam after its being rubbed with each of them. Mica thus incinerated, assumes a red appearance.

ऊनत्रिंशो विधिः ।

धान्याभ्रकं प्रयत्नतः पिष्टा मत्स्याक्षिकारसैः ।  
 चक्रीकृत्य विशोष्याथ षोडा गजपुटे पचेत् ॥  
 पुटेदेवं हि षड् वारं पुनर्नवारसैः सह ।  
 कलांशटंकणेनापि संमर्द्य चक्रिकाकृतम् ॥  
 ऊङ्घ्रं भागे पुटेत् तद्वत् सप्तवारं प्रयत्नतः ।  
 एवं वासारसेणापि तरडुलीयरसेन च ॥  
 प्रपुटेत् सप्तवारांश्च पूर्वप्रोक्तविधानतः ।  
 एतत् सिञ्चं घनं सर्वयोगेषु विनियोजयेत् ॥

*Twenty-ninth process.*

Dhany abhram is to be rubbed with the juice of matsyakshi, made into a cake, dried, and then heated in a Gajā putam. It is thus to be rubbed with the juice of punarnava and heated by Gaja putam for six times. It is next to be rubbed with one sixteenth its weight of tankanam, made into a cake, and heated by fire being applied on the upperside of the samputam ( containing the cake ) which is to be in a pit made in the earth. This process of rubbing with

tankanam and heating is to be performed for seven times. It is next to be rubbed with each of the following for seven times each, and heated in the aforesaid way after its being rubbed each time :— juice of basa, and juice of tanduliyaka. Mica, thus incinerated, may be used in all sorts of diseases.

त्रिंशो विधिः । \*

वज्ञाभ्रकं कुट्टियितुं सुखल्वे तप्तेन दुग्धेन च  
सेचनीयम् ।  
तल्लौहपात्रे मृदुवह्निकं घृतेन किञ्चिद्धि विलोलयित्वा ॥  
शालीविमिश्रेण सुवस्त्रमध्ये बध्वा दृढं पोटलिमस्तु-  
पात्रे ।  
विघृष्य तोयान्तरसंस्थितं तद् धान्याभ्रकं शुच्छिसुपैति  
पश्चात् ॥  
खल्वे सुरस्ये किल धर्षयित्वा जले चतुःषष्ठिवन-  
स्पतीनां  
घर्मेऽथ संशोष्य दिनान्तकाले वनोत्पलानां  
पुटमाचरेच ।  
एवंविधं मारितमन्त्रकार्थं वनस्पतीनां क्रम एव-  
मुक्तम् ॥  
दुग्धं रवेवै वटवृक्षवज्रिकुमारिकानामनिलारितिका ।  
मुस्तागुडुचीविजयात्रिकंटवर्तकिनीपर्णिद्वयं च गुलम् ॥

\* धान्याभ्रकस्यापि विधानमन्त्र लिख्यते ।

सिद्धार्थको वै खरमञ्जरी च वटप्रोहमजशोणितश्च ।  
बिलवामिमन्थामिकतिन्दुकाश्च हरीतकी पाटलिका  
तथा हि ।

गोमूत्रधात्रीकलिकाभकुम्भीतालीसपत्ररसतालमूली ।  
वृषाश्वगन्धामुनिराजरम्भाजलं तथा स्याद् रससस-  
पर्ण्याः ॥

धत्तूरलोधद्रवदेवदारुवृन्दाकदूवर्वाद्रियकासमर्द्दाः ।  
मरीचकं दाढ़िमकाकमाची सशङ्खपुष्पीनतनागवज्ञी ॥  
पुनर्नवा मण्डुकपर्णितोयमिन्द्रावनी भार्गि च  
देवदाली ।  
कपित्थलिङ्गीकटुकिंशुकाश्च कोषातकीमूषकपर्णिका च ।  
मीनाच्छिकाकारवितैलपर्णी कुम्भी त्रथाद्रा च  
शतावरी च ॥

*Thirtieth process.*

Vajra abhra is to be rubbed in a mortar with hot milk of cow, and heated by a mild fire in an iron cauldron, mixed with a little of clarified butter. This mica, with s'ali paddy, contained in a piece of cloth, made into a bundle, is to be rubbed in kanji with the result that minute particles of mica will come out through the cloth. These particles are called "Dhanya abhram", and they are pure. This mica is incinerated, if rubbed with each of the following drugs (not exceeding one in a day) during

day time, then dried in the sun, and heated by putam by means of cowdung cakes, at night. \*

The names of the drugs and their sequence are as follows :—

milks of arka, banyan, bajri, and kanya ; juices of eranda roots, jaba-ticta, musta, guduchi, bhanga, gokshura, bartakini ( kantakari ), shalaparni, prisniparni, sweta sarshapa, apamarga, aerial roots of a banyan tree, vilba, agnimantha, chitraka, tinduka, haritaki, patali, amalaki, bibhitaki, kumbhi growing in water, talish patram, talamuli, basaka, aswagandha, kesharaja, kadali ( plantain ), saptaparni, dhattura, lodhra, devadaru, tulsi, durba, white durba, kasamarda, maricha, dadima, kakamachi, shankhapuspi, nata, tambula, punarnava, brahma, indra baruni, bhargi, devadali, kapittha, shivalingi, katu rohini, kinshuka, koshataki, indura parni, meenakshi, karavi, tilaparni, kumbhi, ardraka, shatabari, goat's blood, and cow's urine.

अथ मृताभ्रस्य लक्षणम् ।

निश्चन्द्रं च सुसूक्ष्मं च लोचनां जनसन्निभम् ।

तदा मृतमितिप्रोक्तमध्रकं चान्यथाऽमृतम् ॥

*Characteristics of killed (incinerated) mica.*

Mica is said to be killed or incinerated, if it is deprived of its glaze, and becomes as fine as collyrium ; otherwise, it is to be considered un-killed.

मृताभ्रस्यामृतीकरणम् ।

त्रिफलात्वक्कषायस्य पलान्यादाय षोडशं ।

गोघृतस्य पलान्यष्टौ मृताभ्रस्य पलान् दश ॥

\* This includes the process of preparing dhanya abhraam.

एकीकृत्य लौहपात्रे विपचेन् मृदुवहिना ।  
द्रवे जीर्णे समादाय सर्वरोगेषु योजयेत् ॥  
अन्येषामपि धातूनाममृतीकरणं त्विदम् ॥

*Impartation of the qualities of nectar upon killed mica.*

Sixteen palams ( 64 tolas) of decoction of triphala, eight palams of cow's ghee, and ten palams of killed mica are to be mixed together, and heated in an iron cauldron by a mild fire, until the whole thing gets dried. This mica gains in efficacy and is to be used in all sorts of diseases. The same process is to be followed in the nectarisation of other metals also.

प्रकारान्तरम् ।

तुल्यं घृतं मृताभ्रेण लौहपात्रे विपाचयेत् ।  
घृते जीर्णे तदभ्रं तु सर्वकार्येषु योजयेत् ॥

*Another process of nectarisation of mica.*

Incinerated mica, with an equal quantity of clarified butter, are to be heated in an iron cauldron, until the ghee is dried up. Efficacy of mica is enhanced by this process.

सविशेषं स्मर्त्तव्य—अरुणस्य पुनरमृतीकरणे  
न गुणवृद्धिर्हान्यै तत् ।

N. B. These processes hold good in the cases of dead mica, not red in colour. The qualities of dead

mica, red in colour, do not improve by the process of nectarisation. On the other hand, red mica undergoes deterioration in efficacy by this process.

अभ्रमारणे पुटनस्य वैशिष्ट्यम् ।

दशादिस्तु शतान्तः स्यात् पुटो वै व्याधिनाशने ।

शतादिस्तु सहस्रान्तः पुटोदेयो रसायने ॥

*Importance of putam in killing of mica.*

Mica, incinerated by putams numbering 10 to 100, is to be used only for the purpose of curing of disease. Mica, incinerated by putams numbering 100 to 1000, may be used for the purposes of curing and preventing physical decay and senility.

प्रकारान्तरम् ।

अभ्रं त्वष्टादशपुटाद् वातनुद्द द्विगुणेन तु ।

पित्तम् त्रिगुणेनैव कफम् मेहशोफनुत् ॥

अम्लपित्तामवातादिरोगे स्याद् गजकेशरी ।

अभ्रं शतपुटादूद्धूं बीजसंज्ञां ध्रुवं लभेत् ।

बीयौं जःकान्तिमूलञ्च तद् बीजं देहधारकम् ॥ ४

*Another view.*

Mica, incinerated by putam for 18 times becomes pacifier of bayu. It becomes a pacifier of pittam, if

\* शुद्धं खण्डञ्च रूपञ्च बीजमित्यभिधीयते ।

अभ्रं शतपुटादूद्धूं बीजसंज्ञं ध्रुवं भवेत् ॥

संक्षेपतः—रसेन ग्रासयोग्यो धातुबीजमित्यभिधीयते ।

incinerated by putam for 36 times. It pacifies phlegm, if incinerated by putam for 54 times. Mica, subjected to putam for more than one hundred times, is entitled to the name of beejam ( seed ). Such a mica increases semen, vitality, complexion, and strength of body. \*

सहस्रपुटनपक्षे मर्दनस्य तैरर्थक्षयम् ।

सहस्रपुटपक्षे तु भावनापुटनं भवेत् ।

मर्दनं तु न कर्त्तव्यं तत्रेति भिषजां मतम् ॥

*Rubbing not necessary in putams for 1000 times.*

If it is intended to subject mica to putam for a thousand times, it need not be rubbed with any of the prescribed juices. The mere act of subjecting the mica to bhavana with the prescribed juices will suffice in such a case.

गगनमारकवर्गः ।

तण्डुलीयकबृहतीनागवल्लीतगरपुनर्नवाहिलमो-  
चिकामण्डूकपर्णीतिक्ककाखुपर्णिकामदनाद्र्दकपलाश-  
सूतमातृकादिभिर्मर्दनपुटनैरपि मारणीयमन्नम् ।

*Killers of mica,*

Mica is also incinerated by being subjected to putam, after having been rubbed with the following:—tanduliyaka, brihati, nagaballi, tagarpadika, punarnava,

\* Purified gold, and silver, as well as mica of the above description, are called “beejam” (seed), simply because they are fit for being swallowed by mercury.

hilamochika, mandukaparni, tictaka (kirata ticta), akhuparni, madana, ardraka, palasha, mercury, and amalaki.

अन्नभस्मप्रयोगः ।

वेल्लाद्योषसमन्वितं घृतयुतं वल्लोन्मितं सेवितम् ।  
 दिव्याश्रं क्षयपाण्डुरुग्यहणिकाशूलामकुष्ठामयम् ॥  
 जूर्ति श्वासगदं प्रमेहमरुचिं कासामयं दूर्च्छरं ।  
 मन्दाग्निं जठरब्यथां विजयते योगैरशेषामयान् ॥

*Use of incinerated mica.*

Mica of an excellent quality cures pthysis, jaundice, chronic diarrhoea, colic, dysentry, leprosy, fever, asthma, gonorrhoea, aversion to food, loss of appetite, cough, and pain in the abdomen, if taken in doses of one balla at a time, with bidanga, trikatu, and ghee. It also cures all other diseases, if taken with the suitable anupanam (as detailed below).

अन्नभस्मानुपानानि ।

अनुपानं विना व्योम जरामृत्युरुजापहम् ।  
 योजयेदनुपानैर्वा तत्तदरोगहरं क्षणात् ॥  
 अन्नकन्तु निशायुक्तं पिप्पलीमधुना सह ।  
 विंशतिञ्च प्रमेहाणां नाशयेन् नात्र संशयः ॥  
 अन्नकं हेमसंयुक्तं क्षयनुद धातुवर्द्धकम् ।  
 रौप्यहेमान्नकञ्चैव धातुवृद्धिकरं परम् ॥

अभ्रकञ्च हरीतक्या गुडेन सह योजितम् ।  
 एलाशर्करया युक्तं रक्तपित्तविनाशनम् ॥  
 त्रिकटुत्रिफलायुक्तं चातुर्जातेन सितया ।  
 मधुना सेवितं प्रातः क्षयार्शः पाण्डुनाशनम् ॥  
 गुडुचीसत्त्वखण्डाभ्यां मिथ्रितं मेहनाशनम् ।  
 एलागोद्धुरभूधात्रीसितागव्येन मिथ्रितम् ॥  
 प्रातः संसेवनान् नित्यं मूत्रकृच्छ्रविनाशनम् ।  
 पिप्पलीमधुसंयुक्तं भ्रमजीर्णज्वरापहम् ॥  
 मधुत्रिफलया युक्तं दृष्टिपुष्टिकरं मतम् ।  
 मूर्वासत्त्वयुतं व्योम व्रणानाञ्च विनाशनम् ॥  
 भज्ञातकयुतं व्योम त्वर्णेदोषनिवारणम् ।  
 नागरपौष्करभार्गीगगनं मधुना सह ॥  
 अश्वगन्धायुतं खादेद्वातव्याधिप्रशान्तये ।  
 चातुर्जातं सिता चान्नं पित्तदोषनिवारणम् ॥  
 कटुफलपिप्पलीक्षेद्वयुतं व्योम कफापहम् ।  
 सर्वक्षारयुतश्चान्नमभिवृद्धिकरं परम् ॥  
 एलागोद्धुरभूधात्रीगोदुग्धसितया सह ।  
 मूत्राघातं मूत्रकृच्छ्रमशमरीमपि नाशयेत् ॥  
 गोक्षीरक्षीरकन्दाभ्यां बलवृद्धिकरं परम् ।  
 विजयारससंयुक्तं शुक्रस्तम्भकरं मतम् ॥  
 लवज्ञमधुना युक्तं धातुवृद्धिं करोति हि ।

गोचारशक्करायुक्तं पित्तरोगविनाशनम् ॥  
 शैलेयपिप्पलीचूर्णमाद्विकैः सर्वमेहहृत् ।  
 अभयागुड्संयुक्तं वातरक्तं नियच्छ्रुति ॥  
 वरामधुघृतैः साञ्चं शुक्रकून्नेत्ररोगहृत् ।  
 त्रिसुगन्धिवराब्योषशक्करानागकेशरैः ।  
 माद्विकेण निहन्त्याशु पांडुरोगं क्षयं ज्वरम् ॥

*Special accompaniments of incinerated mica.*

Mica, even if it is used without any accompaniment, can prevent senile decay, arrival of premature death, and diseases in general, but for the purpose of curing diseases, it may be used with suitable accompaniments.

It is to be used with haridra, pippali, and honey in twenty different kinds of prameha ; with incinerated gold in phthisis and for increase of the dhatus ; with incinerated gold and silver for increase of the dhatus ; with haritaki, molasses, ela, and sharkara (sugar) in ractapittam ; with trikatu, triphala, chaturjata, sharkara, and honey, taken in the morning in phthisis, piles, and jaundice ; with essence of guduchi and fine molasses (or sugar) in spermatorrhoea ; with ela, gokshura, bhudhatri, sharkara, and clarified cow's butter, in mutrakrichra ; with pippali and honey in giddiness and remittent fever ; with honey and triphala for improvement of eyesight ; with essence of murba in boils, carbuncles, etc., with bhallataka in piles ; with shunthi, root of puskara, bhargi, asva-

gandha, and honey, in batabyadhi (paralysis etc.) ; with chaturjatam and sugar in excess of pittam ; with katphalam, pippali, and honey, in excess of phlegm ; with all the ksharas for increase of the power of digesting food ; with ela, gokshura, bhudhatri, cow's milk, and sugar, in mutraghata, mutrakrichchra, and ashmari ; with cow's milk and bhumi kushmanda for increase of strength ; with juice of vijaya for retention of semen ; with labanga and honey for increase of the dhatus ; with cow's milk and sugar in excess of pittam (animal heat) ; with shaileya, pippali, and honey, in all sorts of spermatorrhoea ; with haritaki and molasses in bataractam ; with triphala, honey and ghee in eye-diseases and for increase of semen ; and with the trisugandhi, triphala, trikatu, sharkara, nagakeshara, and honey in jaundice, phthisis, and fever.

प्रकारान्तरम् ।

अथाभ्रककल्पः ।

निश्चन्द्रमध्रकं साञ्च धात्रीव्योषविङ्गकैः ।  
 निष्कैं भक्षयेत् प्राज्ञो वर्षमेकं निरन्तरम् ॥  
 द्वितीये तु पुनवर्षे भक्षयेद् गुटिकाद्वयम् ।  
 एवं संवत्सरेणैव गुटिकैकां प्रवर्धयेत् ॥  
 त्रिवर्षस्य प्रयोगोऽयमध्रकस्य प्रकीर्तिः ।  
 अनेन क्रमयोगेन व्योम्नः शतपलं नरः ॥  
 खादन् भवेन् न संदेहो वज्रकायो महावलः ।  
 मासत्रयेण रक्ताख्यं द्वयकासं सुदारणम् ॥

पञ्चकासांश्च हृदगुल्मयहरयशोभगन्दरम् ।  
 आमवातं तथा शोषं पांडुरोगं सुदारुणम् ॥  
 मृत्युकल्पं महाव्याधिं वातपित्तकफोदभवम् ।  
 हन्त्यष्टादशकुष्ठानि नृणां पथ्याशिनां ध्रुवम् ॥

*General directions for use of mica.*

One should take every morning for a whole year, a pill, one nishka in weight, made of one racti of incinerated mica and an equal quantity of amalaki, trikatu, and vidanga. The dose is to be increased to two such pills, to be taken every morning during the second year. It is similarly to be raised to three pills, being taken every morning during the third year. A man taking one hundred palams of incinerated mica in the aforesaid way grows very strong with an adamantine constitution. One who takes mica in this way, and observes regulations for proper diet, becomes free, in three months, from all sorts of diseases, including phthisis, five different kinds of cough, heart disease, gulma, chronic diarrhoea, piles, fistula, rheumatism, consumption, jaundice, and eighteen different kinds of leprosy.

अस्त्रकसेवने अपथ्यम् ।

द्वाराम्लं द्विदलज्ज्वैव कर्कटीकारवेळकम् ।  
 वृत्ताकञ्च करीरञ्च तैलं चाभ्रे विवर्जयेत् ॥

*Dietary to be observed by one  
 who takes mica.*

One who takes mica should avoid taking the

following :—ksharas, amlas, pulses, karkati, karabella, brintaka (egg fruit), karira, and oils.

अपकाम्रभक्षणे दोषाः ।

चन्द्रिकादियुतमन्त्रकं हठाज्जीवितमपि भट्टिति  
प्रणाशयेत् । व्याघ्रोमइव चोदरस्थितं वा तनौ  
वितनुते गदान् बहून् ॥

*Evil effects of taking mica, not properly incinerated.*

Mica, not properly incinerated, including that which has not been deprived of its glaze, may, all on a sudden, put an end to the life of one who takes it internally. Such mica also gives rise to all sorts of diseases, like the fur of a tiger, which finds its way into the belly or any other part of the body.

तच्छान्तिः ।

उमाफलं जले पिण्ठा सेवते यो दिनत्रयम् ।  
अशुद्धान्त्रकदोषेण विमुक्तः सुखमेधते ॥

*Removal of the evil effects of impure mica.*

One is freed from the evil effects of taking impure mica, if one takes for three days amalaki fruit, rubbed with water.

अथान्त्रस्य सत्त्वपातनम् ।

प्रथमोविधिः ।

चूर्णीकृतं गगनपत्रमथारणाले  
धृत्वा दिनैकमवरस्थितशूरणञ्च ।

भाव्यं रसैस्तदनु मूलरसैः कदल्याः  
 पादांशटंकणयुतं शफरैः समेतम् ॥  
 पिण्डीकृतं तु बहुधा महिषीमलेन  
 संशोष्य कोष्ठगतमाशु धमेद् वटाम्भौ ॥  
 सत्त्वं पतत्यतिरसायनजारणार्थं  
 योग्यं भवेत् सकललोहगुणाधिकश्च ॥  
 कणशो यद्भवेत् सत्त्वं मूषायां प्रणिधाय तत् ।  
 मित्रपञ्चकयुग्मातमेकीभवति घोषवत् ॥

पञ्चमित्रं यथा ।

दृतमधुगुणाग्निलगुञ्जाटंकणमितिपञ्चमित्रसज्जश्च ।  
 मेलयति सतधातूनझाराम्भौ तु धमनेन ॥ †

*Extraction of essence of mica.*

*First process.*

Mica, powdered and immersed for one day in aranala, and mixed with a little of shuranam, and with one fourth its quantity of tankanam and a few shaphari fishes, is to be subjected to bhavana with the juice of the tuber of banana plant. This is then to be rubbed with she-buffalo's stool, made into a lump, dried, and heated in a kostham by a strong fire made of banyan wood, resulting in the extraction of an essence. This essence is superior to all the metals

\* महाम्भौ इति पाठान्तरम् । † प्रथम खण्डे ३०५ पृष्ठे दुर्गाव-  
 लोहादिद्रावणवर्गो द्रष्टव्यः ।

in efficacy, and may be used for prevention of senility and diseases, after being duly incinerated. This essence, found in the form of small particles, is to be collected, kept in a crucible, and heated in conjunction with what is called, the "Mitra-panchakam" (or the five friends) with the result that the particles of the essence will smelt together into a mass, resembling a piece of bell-metal. This essence is to be purified and incinerated in the same way as iron.

The pancha-mitram are—(1) ghee, (2) honey, (3) guggulu, (4) gunja, and (5) tankanam. They bring about a combination of the seven different metals by being heated together by a fire made of char-coal. \*

द्वितीयो विधिः ।

पादांशटंकणोपेतं मुसलीरसमर्दितम् ।  
रुन्ध्यात् कोष्ठयां दृढं ध्मातं सत्त्वरूपं भवेद् घनम् ॥

*Second process of extraction of essence of mica.*

Purified mica, with one fourth its quantity of tankanam, is to be rubbed with the juice of mushali and heated steadily by means of a kosthi jantram. This will lead to the coming out of the essence.

तृतीयो विधिः ।

कासमर्दघनध्वनिवासानां च पुनर्भुवः ।  
मत्स्याद्याः कागडवल्याश्च हंसपाद्याः रसैः पृथक् ॥

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\* See page 305, vol I, for articles effecting an easy smelting of hard metals.

पिष्टा व्योम प्रयत्नेन शोषयेद् घर्मयोगतः ।  
 ततो गोधूमचूर्णश्च क्षद्रमत्स्यांश्च टंकणम् ॥  
 प्रत्येकमष्टमांशेन दत्त्वा दत्त्वा विमर्दयेत् ।  
 मद्दने मर्दने सम्यक् शोषयेद् रविरश्मभिः ॥  
 पञ्चाजं पञ्चगद्यं वा पञ्चमाहिषमेव च ।  
 क्षिप्त्वा गोलान् प्रकुर्वीत किञ्चित् तिन्दुक-  
 तोऽधिकान् ॥

पयो दधि धृतं मूत्रं विट्. च पंचाजमुच्यते ।  
 अधःपातनकोष्ठयां हि ध्मात्वा सत्त्वं निपातयेत् ॥  
 कोष्ठयां किट् समाहृत्य विचूर्ण्यावकरान् हरेत् ।  
 तत् किट् स्वल्पटंकेन गोमयेन विमर्द्य च ॥  
 गोलान् विधाय संशोष्य घर्मे भूयोऽपि पूर्ववत् ।  
 भूयः किट् समाहृत्य पूर्ववत् सत्त्वमाहरेत् ॥

*Third process.*

Mica is to be rubbed separately with each of the following, and dried in the sun, after it is rubbed every time :—kasamarda, musta, basaka, punarnaba, brahmi or hilamochika, karabella leaves, and hansapadi. It is then to be rubbed separately with one eighth its quantity of each of the following, and similarly dried in the sun :—powdered wheat, small fish, and tankanam. It is next to be rubbed with the milk, curd, ghee, urine, and stool of a goat, or a cow, or a buffalo, and made into a small ball, a little bigger

than a tinduka fruit. The ball is then to be subjected to heat in a patala kosthi, which lets the essence drop downwards and deposit itself down below.\* The remains of the ball are to be freed from dirt, rubbed with a little of tankanam and cow-dung, and again made into a ball which is to be dried and heated in the afore-said manner, for the extraction of more essence. The remains of the second ball, if there are any, are again to be treated in the same manner for the extraction of more essence.

चतुर्थो विधिः ।

गुडः पुरस्तथा लाक्षा पिण्याकं टंकणं तथा ।  
 ऊर्णासर्जरसश्चैव कुद्रमीनसमन्वितम् ॥  
 एतत् सर्वं तु संचूर्ण्य छागदुधेन पिण्डकान् ।  
 कृत्वा धमातं खरांगारैः सत्त्वं मुञ्चति निश्चितम् ।  
 पाषाणमृत्तिकाद्येवं व्योमसत्त्वस्य का कथा ॥

*Fourth process.*

Essence of mica is extracted, if it is rubbed with the powder of each of the following, and a sufficient quantity of milk, made into a ball, and then heated in a kosthi Jantram :—molasses, guggulu, laksha, sesamus cake, tankanam, wool, rala, and small fishes. By this process, it is possible to obtain essences even of such hard things as stone, earth, etc., not to speak of mica.

\* See vol I, page 264.

पञ्चमो विधिः ।

धान्याभ्रकं गृहीत्वा थ टंकणं च गुड़' पुनः ।  
 टंकणं रक्तकाचं च माहिषपञ्चकं तथा ॥  
 लाक्षां सजेरसं दत्त्वा कदलीकंदजं द्रवम् ।  
 कूद्रांश्च मत्स्यकान् दत्त्वा शूरणस्य रसं तथा ॥  
 एरण्डपत्रखरसं हिंगु चैव सुशोधितम् ।  
 सौभाग्यं च ततो दत्त्वा वनशूरणजं रसम् ॥  
 विमर्यु गुटिकां कृत्वा मधुना सह शोषयेत् ।  
 ध्मायते सा ततो गाढ़ं लोहकिट्समं भवेत् ॥  
 संचूर्ण्य तां समादाय सत्त्वमध्रस्य कोमलम् ।  
 अतिसूचमं प्रयत्नेन सर्वकर्म प्रसाधयेत् ॥

*Fifth process.*

Dhanya abhram is to be rubbed with the following in order of their occurrence :—takanam, molasses, tankanam, red glass, mahisha-panchakam, laksha, exudation of sarja tree, juice of the tuber of banana, small fish, juice of shuranam, juice of castor leaves, hingu duly purified (by being fried with ghee), tankanam, juice of wild shuranam, and honey. The whole thing is to be made into a ball, and dried. This is then to be subjected to heat (by means of a kosthica Jantram) which turns it into some thing resembling oxidised iron. This lump is then to be powdered and essence of mica, very fine and soft, is to be collected from these powders.

अथान्नसत्त्वस्य शोधनम् ।

प्रथमो विधिः ।

अयोवच्छोधनमेतस्य ।

*First process of purification of essence of mica.*

The essence of mica is to be purified and incinerated in the same way as iron (see later).

द्वितीयो विधिः ।

अथ सत्त्वकणास्तांस्तु काथयित्वाम्लकाञ्जिकैः ।

शोधनीयगणोपेता मूषामध्ये निरुद्ध्य च ॥

सम्यग् द्रुतं समाहृत्य द्विवारं प्रधमेत् ततः ।

इति शुद्धं भवेत् सत्त्वं योग्यं रसरसायने ॥ ०

*Second process of purification.*

The particles of essence of mica are to be kept confined with the shodhaniya gana and sour kanji, in a crucible, and heated until the smelting of the particles. The essence is then to be heated again twice. Thus purified, the essence becomes fit, by incineration, for being swallowed by mercury and for use as a rasayanam (*i. e.*, a medicine which prevents and cures physical decay and senility). †

\* “काथयित्वाम्लकाञ्जिकैः” इत्येतस्य स्थले “मुस्ताकाथाम्ल-काञ्जिकैः” इत्यपि पाठो दृश्यते । तथैव “सम्यग् द्रुतं” इत्येतस्य स्थले “सम्यक् पक्” इत्यपि पाठः कल्प्यते । शोधनीयगणस्य संक्षा प्रथमस्थाप्णे ३०६ पृष्ठे द्रष्टव्या ।

† For meaning of shodhaniya gana, see vol, I, page 306.

## अभ्रसत्त्वमारणम् ।

प्रथमो विधिः ।

## अयोवनूमारणमेतस्य ।

*Incineration of essence of mica.**First process.*

Mica is to be incinerated in the same way as iron.

द्वितीयो विधिः ।

सूततुल्यं व्योमसत्त्वं तयोस्तुल्यं च गन्धकम् ।

कुमारिकारसैर्मर्द्य यन्त्रे सैकतके पचेत् ॥

दिनद्वयान्ते संग्राह्यं भक्षयेन् माषमात्रकम् ।

क्षयं शोषं तथा कासं प्रमेहं चापि दुष्करम् ।

पारदुरोगं च काश्यं च हन्याच्छीघ्रं न संशयः ॥

*Second process.*

Essence of mica, mercury, and sulphur, each equal in quantity, are to be rubbed with the juice of kanya, and heated in a Baluka-jantram for two days, (confined in samputam consisting of two earthen basins \*). The contents of the samputam or "Malla Musha" are then to be taken out and taken in doses of one masha (*i. e.*, six gunjas) a day. Thus taken, it cures in a short time, pthysis, consumption, cough, gonorrhœa of an obstinate type, jaundice, and thinness.

\* See page 260, vol I, under "Another kind of Baluka Jantram," and page 291, *ibid*, under "Malla Musha."

तृतीयो विधिः ।

पट्टचूर्णं विधायाथ गोदृतेन परिप्लुतम् ।  
 भर्जयेदभ्रसत्त्वकं सप्तवारैस्तु खर्परे ॥  
 अभिवर्णं भवेद् यावद् वारं वारं विचूर्णयेत् ।  
 तृणं क्षिप्त्वा दहेद् यावद् तावद् वा भर्जनं चरेत् ॥  
 ततः सगन्धकं पिष्टा वटमूलकषायतः ।  
 पुटेद् विंशतिवारैश्च वाराहेन पुटेन हि ॥  
 पुनर्विंशतिवारैश्च त्रिफलोत्थकषायतः ।  
 त्रिफलामुणिडकाभृङ्गपत्रपथ्याक्षमूलकैः ॥  
 भावयित्वा प्रयोक्तव्यं सर्वरोगेषु मात्रया ।  
 सत्त्वाभ्रात् किञ्चिदपरं निर्विकारं गुणाधिकम् ॥  
 एवं चेच्छतवारेण पुटपाकेन साधितम् ।  
 गुणवज्जायतेऽत्यर्थं परं पाचनदीपनम् ॥  
 कुधां करोति चात्यर्थं गुञ्जाद्धर्मितसेवया ।  
 तत्तद् रोगहरैर्योगैः सर्वरोगहरं परम् ॥

*Third process.*

Essence of mica is to be powdered very fine and sifted through a piece of fine cloth. It is then to be heated in a piece of earthen vessel, until it gets red hot, or until a straw thrown upon it is reduced to ashes. The powder is then to be rubbed with sulphur



and the juice of the aerial roots of a banyan tree, and subjected to baraha putam for twenty times. It is then to be rubbed with decoction of triphala and subjected to putam for twenty times more. It is then to be rubbed separately with each of the following, and subjected to putam after every act of rubbing :—triphala, mundiri, bhringaraja, haritaki, bibhitaki, and mula. The essence of mica, thus incinerated, gains in efficacy. If subjected to putam for a hundred times, it proves more efficacious, and acquires the power of digesting food, and increasing appetite. It cures all sorts of diseases, if taken in doses of half a racti, with suitable anupanam.

चतुर्थो विधिः ।

सत्त्वस्य गोलकं धातं शस्यसंयुक्तकाञ्जिके ।  
 निर्वाप्य तत्क्षणेनैव कुट्टयेष्वोहपारया ॥  
 संग्रताप्य घनस्थूलकणान् द्विप्त्वाथ काञ्जिके ।  
 तत्क्षणेन समाहृत्य कुट्टयित्वा रजश्वरेत् ॥  
 गोधृतेन च तच्चूर्णं भर्जयेत् पूर्ववत् त्रिधा ।  
 धात्रीफलरसैस्तदुवद् धात्रीपत्ररसेन वा ॥  
 भर्जने भर्जने कार्यं शिलापट्टेन पेषणम् ।  
 ततः पुनर्नवावासारसैः काञ्जिकमिश्रितैः ॥  
 प्रपुटेद् दशवारैश्च दशवारैश्च गन्धकैः ।  
 अनेन मारितं सत्त्वं व्योम्नः सर्वगुणोत्तरम् ॥  
 यथेष्टुं विनियोक्तव्यं जारणे च रसायने ।

*Fourth process.*

Lump of essence of mica is to be heated and cooled by being thrown into unfiltered kanji and broken into pieces immediately by means of an iron bar. The pieces which cannot be finely powdered by hammering are to be again heated, thrown into kanji, and hammered again, as before. The powders, thus obtained, are to be mixed with cow's ghee, and heated red hot for three times, being rubbed every time with the juice of the fruits or leaves of amalaki after the powder gets red hot. It is then to be subjected to putam for ten times, being rubbed each time with the juice of punarnava, mixed with kanji. It is next to be subjected to putam for ten times more, being rubbed each time with an equal quantity of sulphur. Essence of mica, thus incinerated, becomes the most efficacious, and may be used in the exhaustion of mica, and for purpose of prevention and cure of diseases and senility.

अभ्यसत्त्वमस्मसेवनविधिः ।

चूर्णमन्त्रकसत्त्वस्य कान्तलौहस्य वा ततः ।  
 तीदण्डस्य वा प्रयत्नेन त्रिफलाकाथभावितम् ॥  
 यावदञ्जनसंकाशं वस्त्रच्छस्त्रं विशोष्य च ।  
 भृङ्गामलकसारेण हरिद्राया रसेन च ॥  
 क्रौञ्चाजघृतगोमूत्रमधुसंमिश्रितं ततः ।  
 लौहसंपुटमध्यस्थं मासं धान्ये प्रतिष्ठितम् ॥  
 घृतेन मधुना लिहात् चेत्रीकरणमुत्तमम् ।  
 एवं वर्षप्रयोगेन सहस्रायुर्भवेन् नरः ॥

*How incinerated essence of mica is to be used.*

The general rule with regard to the use of incinerated essence of mica, kanta iron, and tikshna iron is that each of these is to be subjected to bhavana with decoction of triphala for as many times as are necessary for making the incinerated metal assume a black appearance. It is then to be dried, and sifted through a fine piece of cloth, mixed with the juices of bhringaraja, amalaki, haridra, honey, goats' ghee, cow's urine, and kept for a month inside a heap of paddy, confined within an iron samputam. The mica, thus treated, is a very good medicine. It increases longevity to a great extent, if taken for one year, with ghee and honey.

ब्रह्मसत्त्वस्य मृदुकरणम् ।

मधुतैलवसाज्येषु द्रावितं परिवापितम् ।  
मृदु स्याद् दशवारेण सत्त्वं लौहादिकं खरम् ॥

*Softening of essence of mica.*

All sorts of hard essences, including those of metals, are softened, if smelted with honey, oil, fat, and ghee, and cooled—all these being done for ten times.

अभ्रद्रुतिः ।

प्रथमो विधिः ।

अगस्त्यपत्रनिर्यासैः धान्याभ्रं मर्दितं तथा ।  
शूरणोदरमध्ये तु निर्दिष्टं लेपितं मृदा ॥

गोष्ठभूमिं खनित्वा तु हस्तमात्रमधः क्षिपेत् ।  
मासान्तरमुद्धृतं तत्तु जायते पारदोपमम् ॥

*Liquefaction of mica  
First process.*

Dhhanyabhrām is to be rubbed with the juice of agastya leaves and kept confined within a tuber of shuranam. It is then to be placed inside a pit,  $1\frac{1}{2}$  foot deep, cut in a land where cows are kept. This mica will be found to resemble mercury, if taken out after a month.

द्वितीयो विधिः ।

शुच्छकृष्णाभ्रपत्राणि पीलुतैलेन लेपयेत् ।  
घर्मे शोष्याणि सप्ताहं लिप्त्वा लिप्त्वा पुनः पुनः ॥  
मर्दितं चाम्लवर्गेण तद्वच्छोष्याणि चाथ वै ।  
सुहर्कार्जुनवहीनां कटुतुंब्याः समाहरेत् ॥  
द्वारं द्वारत्रयं चैतदष्टकं चूर्णितं समम् ।  
वज्रकन्दक्षीरकन्दवृहती करटकारिका ॥  
वनवृन्ताकमेतेषां द्रवैर्भाव्यं दिनत्रयम् ।  
अनेन द्वारकलकेन पूर्वपत्राणि लेपयेत् ॥  
आतपे कांस्यपत्रे च धृत्वा धृत्वा पुनः पुनः ।  
एवं दिनत्रयं कुर्याद् द्रुतिर्भवति निर्मला ॥

*Second process.*

Purified leaves of black mica are to be soaked with pilu oil, and dried in the sun, the process being

repeated over and over again, for one weak. They are then to be rubbed with the amla barga ( see page 301, Vol I ) and similarly to be dried. Next are to be procured equal quantities of ksharas of the following, powdered well :—snuhi, arka, arjuna, chiraka, katutumbi, jabakshara, swarjikshara, and tankanam. The mica leaves are then to be rubbed with these ksharas and subjected to bhavana for three days with the decoction of the following :—bajra-kanda, kshira-kanda, brihati, kantakari, and bana brintaka. The mica leaves are then to be coated with a concentrated solution of the ksharas mentioned above, kept on a bell metal pot and dried, the process being repeated, as many times as necessary, for three days, resulting in the liquefaction of mica.

### तृतीयो विधिः ।

कक्कोटीफलचूर्णं तु मित्रपञ्चकसंयुतम् ।

एतत्तुलयं च धान्याभ्रमम्लैर्मध्यं दिनावधि ।

अथ मूषागतं धमातं तद्दुतिर्भवति ध्रुवम् ॥

*Third process.*

Dhanya abhram with an equal quantity of powdered karkoti fruit and mitra pachchakam, (or panchamritam—see page 44) combined, is to be rubbed with a sour juice for one day, and heated in a crucible resulting in a liquefaction.

### चतुर्थो विधिः ।

धान्याभ्रकं च गोमांसमभ्रपादं च सैन्धवम् ।

स्तुष्ट्वा कपयसा द्रावैर्मुनिजैर्मर्दयेत् त्रयहम् ॥

तदगोलं कदलीकन्दे चिप्त्वा बाह्ये मृदालिपेत् ।  
करोषाम्नौ त्रयहं पाच्यं द्रुतिर्भवति निर्मला ॥

*Fourth process.*

Dhanya abhram with one fourth its quantity of cow's flesh and saindhava are to be rubbed for three days with the milks of snuhi and arka, and with the juice of basaka, and made into a ball which is to be put inside the tuber of a banana plant, coated all over with mud. The whole thing is to be heated, for three days, by means of a fire made of cow dung cakes, resulting in a clear liquefaction of the mica.

पञ्चमो विधिः ।

अश्रकं नरतैलेन भावितं च सुचूर्णितम् ।  
गोपेन्द्रलेपिते मूषे धमनाद् द्रुतिमाप्नुयात् ॥

*Fifth process.*

Mica is to be powdered very fine and subjected to bhavana with human oil (fat). \* It is then to be subjected to heat by being put into a crucible, previously coated all over its inner surface, with a worm called indra gopa or gopendra. The result will be a liquefaction of the mica.

षष्ठो विधिः ।

श्वेताश्रकं हि संचूर्ण्य गोमूत्रेण तु भावयेत् ।  
कदलीजलसंयुक्तं भावयेच्च विचक्षणः ॥

\* See glossary.

धमेत् तदन्धमूषायां त्रिवारं च प्रयत्नतः ।  
द्रुतं भवति तद् वज्रं नात्र विस्मयकारणम् ॥

*Sixth process.*

Powdered white mica is to be subjected to bhavana with cow's urine and then with the juice of banana. It is then to be confined in a blind crucible and subjected to heat over and over again until it turns into a liquid.

अथ अभ्रसत्त्वाद् द्रुतिसाधनं लिख्यते ।  
सप्तमो विधिः ।

खरसेन वज्रवल्लयाः पिष्टं सौवर्च्छलान्वितम् ।  
पुटितं बहुशो व्योम जायते रसरूपधृक् ॥

*Seventh process.*

Essence of Dhanya abhram, rubbed with the juice of bajra balli and saubarchala salt, and subjected to putam for several times, assumes the appearance of mercury,

अष्टमो विधिः ।

निजरसबहुपरिभावितसुरदालीचूर्णवापेन ।  
द्रवति पुनः संस्थानं भजते कनकत्वं कालेऽपि ॥

*Eighth process.*

Powdered devadali, subjected to bhavana for many times, with its own juice, if thrown upon essence of

mica, causes the liquefaction of the latter. This liquid comes to be condensed of itself, and even changes itself into gold, in course of time.

नवमो विधिः ।

निजरसशतपरिभावितकञ्चुकीकन्दोत्थपरिवापात् ।  
द्रुतमास्तेऽन्नकसत्त्वं तथैव सर्वलोहानि ॥

*Ninth process.*

(The process of liquefying all the metals).

Essence of mica as well as any metal undergoes liquefaction, if powdered tuber of kanchuki, already subjected to bhavana with its own juice, is thrown upon it.

अथानेकद्रुतिमेलापन-विधिः ।

कृष्णागुरुनाभिशिलारसोनसितरामठैरिमा द्रुतयः ।  
सोभण मिलन्ति मर्दिता कुसुमपलाशबीजरसैः ॥

How to amalgamate more than one metal in a state of cold liquid.

More than one such liquids amalgamate, if rubbed with the juice of palasha seeds, mixed with black aguru, musk, manas-shila, onion, and white hingu, and heated.

अन्नकवेधक्रिया ।

प्रथमो विधिः ।

श्वेताभ्रं श्वेतकाचं च विषसैन्धवटं कण्ठम् ।  
सुहीकीरैर्दिनं मर्यं तेन वंगस्य पत्रकम् ॥

लेप्यं पादांशकलकेन चान्धमूषागतं धमेत् ।  
 पुत्रञ्जीवस्य तैले तद्व ढालयेद् द्रुतवङ्गकम् ॥  
 पूर्वोक्तलेपमेकं च सप्तवारेण दापयेत् ।  
 धायते सप्तवारैश्च पूर्वप्रोक्तविधानतः ।  
 पुत्रञ्जीवोत्थतैलेषु ढालयेत् सप्तवारकम् ।  
 तद्व वंगं जायते तारं शङ्खकुन्देन्दुसन्निभम् ॥

*Transformation of tin into silver by means of mica.*

White mica, white glass, aconite, saindhava, and tankanam are to be rubbed with the milk of snuhi for one day and made into a paste with which are to be coated the surfaces of a tin foil four times in weight of the paste. The tin foil is next to be subjected to heat in a blind crucible. When smelted, it will have to be poured into putranjiba oil. The process of coating with paste, heating, and then immersion into putranjiba oil is to be performed for seven times each, respectively, with the result that the tin will turn into a very fine white silver.

द्वितीयो विधिः ।

पीताम्रं गन्धको सूतो रक्तपुष्पं चतुर्थकम् ।  
 वज्राक्षीरेण संयुक्तं वंगं तारायते द्वणात् ॥

*Second process.*

White mica, sulphur, mercury, and a red flower—these four, rubbed with the milk of sehundu, turn tin into silver.

### अथ माक्षिकम् ।

माक्षिकं धातुमाक्षिकं तसतापीसमुद्भवम् ।  
 गरुडो माक्षिकः पक्षी तापीजो मधुमाक्षिकम् ।  
 ताप्यं माक्षिकधातुश्च मधुधातुश्च स स्मृतः ॥  
 भज्जे सुवर्णसङ्काशो मनाक् कृष्णच्छविर्वहिः ।  
 वृहद्वर्णं इति ख्यातो माक्षिकः श्रेष्ठ उच्यते ॥  
 माक्षिको द्विविधो हेममाक्षिकस्तारमाक्षिकः । \*  
 तत्रायं माक्षिकं कान्यकुञ्जोत्थं स्वर्णसन्निभम् ॥  
 तपतीतीरसमूतं पञ्चवर्णसुवर्णवत् ।  
 पाषाणबहुलः प्रोक्तस्ताराख्योऽल्पगुणात्मकः ॥  
 सुवर्णशैलसम्भवं माक्षिकद्वितयं खलु ।  
 ताप्यां किरातचीनेषु कान्यकुञ्जे च जायते ॥  
 ताप्यां सूर्यांशुसन्ततं माधवे मासि दृश्यते ।  
 मधुरः काञ्चनाभासः साम्लो रजतसन्निभः ॥  
 किञ्चित् कषाय उभयः तिक्तं पाके कटुर्लघुः ।  
 तत्सेवनाजराद्याधिर्बिषै नं परिभूयते ॥

*Makshikam (byrites).*

The makshika, which, on being broken to pieces, presents a surface bright with golden tints, with a rather black interior is superior to the common variety. This variety of makshika is called, "Brihad barna",

\* कांस्यमाक्षिकमिति तारमाक्षिकस्य नामान्तरम् ।

or having a superior colour (swarna-makshika). Makshika is of two kinds, viz, swarna makshika and roupya makshika. The first has got golden tints and is to be found in kanya-kubja ; the other variety, called roupya makshika, which resembles gold  $\frac{5}{6}$  parts fine and contains much of stone is to be found in the banks of river Tapati. It is of inferior quality. Both these varieties of pyrites grow in rocks abounding in golden ores. They are generally found in the river Tapi, kirata, china, and kanauj. These are generally visible in spring in the hot bed of the river Tapi. The makshika which has golden tints is sweet in taste, and that which resembles silver in appearance is sour in taste. Both of them are a little astringent in taste, have a cooling effect on the system, turn pungent after their being digested in the stomach, and are light. One who takes makshikam regularly is never overwhelmed with senility, disease, and poison.

प्रकारात्मरम् ।

माच्चिकं त्रिविधं प्रोक्तं पीतं शुक्लश्च लोहितम् ।  
 चतुर्धार्कागरवैशिष्टयाद् विज्ञेयं क्षेत्रभेदतः ॥  
 कदम्बगोलकाकारं शुक्तिकापुटसन्निभम् ।  
 तथांगुरीयकाकारं भस्मकतुरिकासमम् ॥  
 पीतं सुवर्णमाच्चिकं रक्ताभं विमलाख्यकम् । \*  
 सुवर्णमाच्चिकं तेषु प्रवरं सप्तवर्णकम् ॥ +

\* अप्रे विमलस्य स्वतन्त्रः प्रसङ्गो द्रष्टव्यः ।

+ सप्तवर्णकम्—सप्तवर्णसुवर्णमभम् ।

विमलस्य गुणाः किञ्चिन् न्यूनाः कनकमाद्विकात् ।  
 तद्वद् रजतवर्णं च हीनं शुक्तिपुटादिकम् ।  
 गुणतश्च सुवर्णेन प्रवरं परिकीर्तितम् ॥

*Detailed classification of pyrites.*

Makshikas are of three different kinds, viz, yellow, white, and red. They are also sub-divided into four classes according to their shape, due to the difference in the location of the soils in which they are to be found, viz, (1) round like a kadamba flower, (2) having the shape of an oyster shell (3) having the shape of a finger ring, and (4) resembling burnt tubari in colour.

Of these varieties, the one which is yellowish is called swarna makshika, and that which is reddish is called bimala.\* Swarna makshika is the best of all these varieties. It has the colour of gold  $\frac{7}{16}$  parts fine. Bimala is a bit inferior in quality to swarna makshika. Similarly, the makshika which has the shape of an oyster shell and some other varieties having the colour of silver are the worst of all. As regards merit of these different varieties, it depends upon the quantity of gold contained in each.

किञ्चित् सुवर्णसाहित्यात् स्वर्णमाद्विकमीरितम् ।  
 उपधातुः सुवर्णस्य किञ्चित् स्वर्णगुणान्वितम् ॥

\* Bimala is separately treated later on.

द्रव्यान्तरस्य संसर्गाद् धत्ते गुणान्तरान्यपि ।  
 स्वर्णाभं स्वर्णमाक्षिकं निष्कोणं गुरुतायुतम् ॥  
 कृष्णतां विकिरेत् तत्तु करे धृष्टं न संशयः ।  
 स्वर्णवर्णं गुरु लिङ्घमीषन् नीलच्छविच्छटम् ॥  
 कषे कनकवद् दृष्टं तच्छ्रितं हेममाक्षिकम् ।  
 तारमाक्षिकमन्यत्तु भवेत् तद् रजतोपमम् ॥  
 किञ्चिद् रजतसाहित्यात् तारमाक्षिकमीरितम् ।  
 अनुकल्पतया तस्य ततो हीनगुणः स्मृतः ।  
 न केवलं गुणाः सन्ति रौप्यस्य तारमाक्षिके ॥  
 द्रव्यान्तरस्य संसर्गाद् धत्ते गुणान्तरं हि तत् ॥

Swarna-makshika is so called because it contains a little of gold. It is a semi-metal containing a little of gold, and, therefore, has to a certain extent, the qualities possessed by gold ; but, on account of its containing other ingredients, it has got other qualities also. Swarna-makshika has the appearance of gold, has no angles, is heavy, leaves a black impression when rubbed on the palm. The swarna-makshika which is superior in quality should have the following characteristics ; gold like complexion, heaviness, softness, a little blue tint, and causing a gold-like impression, when rubbed on a piece of touch stone.

The second variety is roupya makshika. It has the colour of silver. It is so called because it contains a little of silver. It is therefore inferior to swarna-makshika in quality. Not only does it possess some

of the qualities of silver, but it has got some other qualities also on account of its containing some other ingredients.

माक्षिकस्य गुणाः ।

माक्षीकधातुः सकलामयम्  
प्राणो रसेन्द्रस्य परं हि वृष्यः ।  
दुर्मेललोहद्वयमेलनश्च  
गुणोत्तरः सर्वरसायनाग्रथः ॥  
चक्षुष्यं बस्तिरुक्कुष्ठपाण्डुमेहविषोदरान् ।  
अर्शः शोथं क्षयं करडूं त्रिदोषं माक्षिको जयेत् ॥

*Merits of makshika.*

Makshika cures all sorts of diseases. It is the soul of mercury, so to speak, is nutritive, and can help the combination of two metals, otherwise difficult to combine. It is one of the best of all medicines, competent to cure all sorts of diseases and to prevent senal decay. Especially, it improves eye-sight, and cures diseases of the abdomen, leprosy, jaundice, venereal diseases, poison, udara-roga, piles, dropsy, phthisis, itches, and an abnormal excess of the three doshas.

अशोधितमाक्षिकसेवने दोषः ।

मन्दानलत्वं बलहानिमुग्रां  
विष्टम्भितां नेत्रगदांश्च कुष्ठान् ।

करोति मालां मरणं ब्रणञ्च  
शुद्धयादिहीनं खलु माच्चिकञ्च ॥

*Evil effects of taking makshika, not properly purified.*

Makshika, not properly purified and incinerated, gives rise to loss of appetite, loss of vigour, swelling of the belly with gas attended with constipation, eye diseases, leprosy, scrofula, carbuncle, and even death.

अथ माच्चिकस्य शोधनम् ।

प्रथमो विधिः ।

माच्चिकं नरमूत्रेण काथयेत् कोद्रवद्रबैः ।  
वैतसेनाम्लवर्गेण टंकणेन कटुत्रिकैः ॥  
दोलायन्त्रे दिनं पाच्यं शूरणास्यैव मध्यगम् ।  
दिनं रम्भाद्रबैः पचेत् ततस्तत् पेषयेद् घृतैः ।  
एरण्डतैलसंयुक्तं पुटेत् पश्चाद् विशुद्धये ॥

*Purification of Makshika.*

Makshika is to be boiled with human urine, and then to be confined within the tuber of a shuranam, and again boiled for one day in a Dola-Jantram with the juice of kodrava, juice of amla betasa, the amlavarga, tan̄kanam, and trikatu. It is then to be boiled for one day with the juice of banana plant, and then subjected to putam, after having been rubbed with ghee and castor oil.

द्वितीयो विधिः ।

माक्षिकस्य त्रयो भागा भागैकं सैन्धवस्य च ।  
मातुलुङ्गद्रवैर्वाथ जम्बीरोत्थद्रवैः पचेत् ॥  
लौहपात्रे पचेत् तावस्त्रौहदव्यां च चालयेत् ।  
ताम्रवर्णमयो यावत् तावच्छुध्यति माक्षिकम् ॥

*Second process.*

Three parts of makshika and one part of rock salt are to be boiled in an iron pot with the juice of matulunga or jambira ( lime fruit ), and turned all the while with an iron ladle, until the makshika gets red hot and assumes the colour of copper.

तृतीयो विधिः ।

अगस्तिपुष्पनिर्यासैः शिघ्रू मूलं विघर्षयेत् ।  
द्रवैः पाषाणभेद्याश्च पश्चादेभिश्च माक्षिकम् ॥  
तद्वटीं चान्धमूषायां विंशतिरुपलैः पचेत् ।  
पुनः पिष्टा पुनः पाच्यं षडभिरेवं विशुध्यति ॥

*Third process.*

The root of shigru is first of all to be rubbed with the juice of agasti flower, and then with the juice of pashana bhedi. The whole thing is then to be rubbed with makshika and made into a ball, which ( duly dried ) is to be subjected to heat in a blind crucible by means of 20 pieces of cowdung cakes. It is then to be rubbed as before, and heated in the

same way. The process is thus to be performed for six times, leading to the purification of makshika.

चतुर्थो विधिः ।

मेघनादशिलाभेदं पिष्टा तत्पिण्डकोदरे ।  
माच्चिकं चूर्णितं धृत्वा वस्त्रे बद्धा तु गोलकम् ॥  
कुलत्थकाथमध्यस्थं दोलायां च दिनं पचेत् ।  
अनेन शोधितं ताप्यं मारणाय प्रयुच्यते ॥

*Fourth process.*

Makshika, reduced to powder, is to be put inside a ball made of meghanada and pashana bhedi, rubbed together with water. The ball is then wrapped up in a piece of cloth and boiled, for one day, by means of a Dola Jantram, filled with a decoction of kulattha grams. Thus purified, the makshika becomes fit for being incinerated.

पञ्चमो विधिः ।

माच्चिकस्य विचूर्णन्तु वस्त्रे बद्धा विपाचयेत् ।  
कालमारिषशालिश्चकाथे दोलाविधानतः ।  
तदधः पतितं शस्तमेवं शुद्ध्यति माच्चिकम् ॥

*Fifth process.*

Makshika, finely powdered, is to be wrapped up in a piece of cloth, and boiled by means of a Dola Jantram, filled with the juices of tanduliyaka and shalincha. The substance deposited at the bottom of the Dola Jantram is to be considered purified.

षष्ठो विधिः ।

कांजिके निम्बुगोमूत्रे जयन्त्याः स्वरसे भिषक् ।  
सुवर्णमाद्विकं चैव तारमाद्विकमेव च ॥  
बद्धा गाहाम्बरे सम्यग् दोलायन्त्रे त्रयहं पचेत् ।  
शुद्धते नात्र संदेहः सर्वयोगेषु योजयेत् ॥

*Sixth process.*

Makshika, duly wrapped up in a piece of thick cloth, is to be boiled for three days, in a Dola Jantram to be filled with kanjika, lime juice mixed with cow's urine, and juice of jayanti leaves, respectively.

सप्तमो विधिः ।

तैलेनैरण्डजेनादौ याममात्रं विमर्दयेत् ।  
माद्विकं शरावे धृत्वा पचेत् त्रिंशद्वनोत्पलैः ॥

*Seventh process.*

Makshika is to be rubbed for three hours with castor oil, and then heated in a basin by a fire made of thirty pieces of cowdung balls found dried in a pasturage.

अष्टमो नष्टमस्तथा दशमो विधयः ।

एरण्डतैललुम्बुसिङ्घं शुद्धयति माद्विकम् ।  
सिङ्घं वा कदलीकन्दतोयेन घटिकाद्यम् ।  
तसं क्षिसं वराकाथे शुद्धिमायाति माद्विकम् ॥

*Eighth, ninth and tenth processes.*

Makshika is purified, if boiled with castor oil mixed with the juice of matulunga fruit ; or if boiled for two hours with banana plant juice ; or if heated and soaked with decoction of triphala.

एकादशो विधिः ।

अत्रे विमलस्य प्रथम शोधनविधि द्रष्टव्यः ।

*Eleventh process.*

See first process of purification of bimala.

द्वादशो विधिः ।

अगस्तिपत्रनिर्यासः सिञ्चमूलं सुपेषितम् । १०  
तन्मध्ये पुटितं शुद्धं निम्बुजाम्लेन पापितम् ॥

*Twelfth process.*

Makshika is purified, if it is boiled, first of all, with the juice of nimbu ( lime fruit ), and then put inside a paste made of the root of shobhanjana, rubbed with the juice of basaka flower, and subjected to putam.

त्रयोदशो विधिः ।

तैले तक्रे गवां मूत्रे चारणाले कुलत्थजे ।  
शोधयेत् त्रिफलाकाथे माच्चिकं वहितापितम् ॥

*Thirteenth process.*

Makshika is purified if it is heated and immersed in each of the following :—oil, takram, decoction of kulattha and that of triphala.

## अथ माक्षिकस्य मारणम् ।

प्रथमो विधिः ।

मातुलुङ्गाम्बुगन्धाभ्यां पिण्ठं मूषोदरे स्थितम् ।  
पञ्चक्रोडपुटैर्दग्धं नियते माक्षिकं खलु ॥ ५०

Incineration of Makshika.

*First process.*

Makshika is incinerated, if it is rubbed with the juice of matulunga and sulphur, confined in a crucible, and then subjected to croda putam † for five times.

द्वितीयो विधिः ।

एरण्डस्नेहगव्याज्यैर्मातुलुङ्गरसेन वा ।  
खर्परस्थं दृढं पकं जायते धातुसन्निभम् ।  
एवं मृतं रसे योज्यं रसायनविधावपि ॥

*Second process.*

Makshika is incinerated, if rubbed with castor oil, or cow's ghee, or juice of matulunga, and then placed on a basin and heated steadily. Thus incinerated, it may be used in mercurial operations, as well as for medicinal purposes.

\* अगस्तिश्ले अगस्त्य इति पाठान्तरं दृश्यते ।

\*\* क्रोडपुटं लावकपुटमित्यर्थः प्रथम खण्डे २६८ पृष्ठं द्रष्टव्यम् ।

\* Basaka flower, according to another version.

† Croda putam is another name for labaka putam (see page 298, vol I).

तृतीयो विधिः ।

पिष्ठा कुलत्थस्य कषायकेण  
तक्रेण वाजस्य हि मूत्रकेण ।  
संचालयेदग्नौ नियतं कटाहे  
मृतिर्ब्रजत्येव विहंगमेशः ॥

*Third process.*

Makshika is incinerated, if it is rubbed with the decoction of kulattha, or takra ( curd diluted with water ), or goats urine, and then heated in a cauldron, and turned all the while by means of a ladle.

चतुर्थो विधिः ।

मान्द्रिकस्य चतुर्थांशं गन्धं दत्त्वा विमर्दयेत् ।  
उरुवकस्य तैलेन ततः कुर्याच्च चक्रिकाम् ॥  
शरावसंपुटे कृत्वा पुटेह गजपुटेन तु ।  
धान्यस्य तुषमुद्धर्धो दत्त्वा शीतं समुद्धरेत् ।  
सिन्दूराभं भवेद् भस्म मान्द्रिकस्य न संशयः ॥

*Fourth process.*

Makshika with one fourth its quantity of sulphur is to be rubbed with castor oil, and made into cakes, which are to be confined within a samputam, and subjected to gaja putam, with husk of paddy put on all sides of the samputam. This will reduce the makshika to ashes, as red as vermillion.

पञ्चमो विधिः ।

शोधितं माद्विकं यामं कुमारीरसमर्दितम् ।  
कृत्वा चक्राकृतिं शुष्कां कुकुटाख्ये पुटे पचेत् ।  
सप्तविंशतिवारशस्ततः स्याद्मृतोपमम् ॥

*Fifth process.*

Purified makshika is to be rubbed with the juice of kumari, made into cakes, dried, and then subjected to kukkan putam for twenty seven times, which make it like nectar.

अथ माद्विकस्य सत्त्वपातनम् ।

प्रथमो विधिः ।

त्रिंशांशनागसंयुक्तं द्वारैरम्लैश्च वर्त्तितम् ।  
ध्मातं प्रकटमूषायां सत्त्वं मुञ्चति माद्विकम् ॥  
सप्तवारं परिद्राव्य क्षिसं निर्गुणिडकारसे ।  
माद्विकसत्त्वसंमिश्रं नागं नश्यति निश्चितम् ॥

*Extraction of essence of makshika.*

Makshikam, mixed with one thirteenth of its weight of lead, rubbed with ksharas and amlas and heated in an uncovered crucible, emits its essence. The lead is then eliminated from the essence, if it is heated and immersed in the juice of nirgundi, for seven times.

द्वितीयो विधिः ।

कौद्रगन्धर्वतैलाभ्यां गोमूत्रेण घृतेन च ।  
 कदलीकन्दसारेण भावितं माक्षिकं मुहुः ॥  
 मूषायां मुञ्चति ध्मातं सत्त्वं शुल्वनिभं मृदु ।  
 गुआबीजसमच्छायं द्रुतद्रावं च शीतलम् ॥  
 ताप्यसत्त्वं विशुद्धं तद्देहलोहकरं परम् ॥

*Second process.*

Makshika is to be subjected to repeated bhavanas with honey, castor oil, cow's urine, clarified butter, and juice of banana plant, and then heated in a crucible, with the result that a soft copper like essence comes out of the makshika. The essence, which resembles a gunja seed in colour, is capable of smelting very quickly and is cool and pure, can make the body as strong as iron.

तृतीयो विधिः ।

माक्षिकं शोधितं सम्यग्मर्दयेन् निम्बुकद्रवैः ।  
 किञ्चिच्च सैन्धवं दत्त्वा युज्यते चानलोपरि ॥  
 मृणमूषे स्थापयेत् पश्चात् पाश्वे पाश्वेऽथ विन्यसेत् ।  
 सर्वतष्टुकणं देयं कुकुटाख्यं पुटं तदा ।  
 रक्ताभं लभ्यते सत्त्वं माक्षिकप्रभवं नवम् ॥

*Third process.*

Makshika, duly purified, is to be rubbed with lime juice and heated a little with some rock-salt. It is then to be kept surrounded on all sides with tankanam, in an earthen crucible, and subjected to kukkuta

putam. This will result in the emission of an essence, somewhat red in colour.

चतुर्थं विधिः ।

गोक्कीरैस्तुत्थक्कीरैश्च भाव्यमेरणडतैलकैः ।  
 माक्षिकं दिनमेकन्तु मर्दितं वटकीकृतम् ॥  
 अध्रवद् धमयेदेतद् सम्यगस्याप्ययं विधिः ।  
 जयन्तीत्रिफलाचूर्णहरिद्रागुडटंकणम् ॥  
 पादांशं टंकणस्येदं पिष्ठा मूषां विलेपयेत् ।  
 नालिकासंपुटं बद्धं । शोषयेदातपे खरे ।  
 ग्राह्यं पातालयन्त्रे च सत्त्वं धातं पुटेन च ॥

*Fourth process.*

Makshika is to be subjected to bhavana for one day with the milks of cow and tuttha plant and then rubbed and made into a lump which is to be put into an iron tube, dried in the sun and then heated by means of a Patala Kosthi or Patala Jantram, exactly in the same way as mica. The inner surface of the crucible, in this case, is to be coated with a paste made of jayanti, powdered triphala, turmeric, molasses, and tankanam, the last mentioned being one fourth in quantity of the preceding four things combined.

माक्षिकसत्त्वप्रयोगः ।

माक्षीकसत्त्वश्च रसेन पिष्टं  
 कृत्वा विलीने च वलिं निधाय ।  
 संमिश्रश्च संमर्द्य च खलवमध्ये  
 निक्षिप्य सत्त्वद् तिमत्रकस्य ॥

विधाय गोलं लवणाख्ययन्त्रे  
 पचेद् दिनाद्धं मृदुवह्निं च ।  
 स्वतः सुशीतं परिचूर्ण्य सम्यग्  
 वज्ञोन्मितं व्योषविडङ्ग्युक्तम् ॥  
 संसेवितं क्षौद्रयुतं निहन्ति  
 जरां सरोगां त्वपमृत्युमेव ।  
 दुःसाध्यरोगानपि सतवासरै  
 नैतेन तुल्योऽस्ति सुधारसोऽपि ॥

*Use of essence of makshika.*

Essence of makshika is to be rubbed with mercury until the former disappears altogether. Sulphur is then to be rubbed similarly. Liquefied essence of mica is then to be mixed with the amalgam and made into a ball which is to be subjected to heat for twelve hours in a *Lavana Jantram*, by means of a mild fire. When cooled of itself, the product is to be taken out, and used in doses of one balla a day with the *anupanam* of honey, trikatu, and bidanga. Thus used, it cures in a week, senility and all sorts of diseases including those which are very obstinate.

अथ माक्षिक सत्तृदुतिः ।

एरण्डोत्थेन तैलेन गुञ्जाक्षौद्रं च टंकणम् ।  
 मर्दितं तस्य वापेन सत्त्वं माक्षिकजं द्रवेत् ॥

*Liquefaction of essence of makshika.*

Essence of makshika is liquefied, if it is mixed with a little of the compound made of gunja seeds, honey, and tankanam, rubbed with castor oil.

अथ माक्षिकस्य अनुपानम् ।

**अनुपानं वराद्योषवेज्ञं साज्यं हि पक्षिणः ।**

*Accompaniments of makshika.*

Incinerated makshika is to be used in medicine with the following accompaniments :—triphala, trikatu, bidanga, and ghee.

अशुद्धमाक्षिकभक्षणजनितदोषस्य शान्तिः ।

**कुलत्थस्य कषायेण माक्षिकविकृतिं जयेत् ।**

**दाढ़िमस्य त्वचा वापि प्रोक्ता विकृतिनाशिनी ॥**

*Removal of evil effects caused by makshika, not properly purified.*

The evil effects of makshika are removed by decoction of kulattha or of the bark of pomegranates.

**अथ विमलः ।**

**रक्तप्रभायुतो पद्मी विमलो कथ्यते बुधैः ।**

**विमलद्विविधः प्रोक्तो हेमायस्तारपूर्वकः ।**

**तृतीयः कांस्यविमलस्तत्तत्कान्त्या स लक्ष्यते ॥**

**वर्तुलः कोणसंयुक्तः द्विग्धश्च फलकान्वितः ।**

**मरुतपित्तहरो वृष्यो विमलोऽति रसायनः ॥**

**पूर्वो हेमक्रियासूक्तो द्वितीयो रूप्यकृत् मतः ।**

**तृतीयो भेषजे तेषु पूर्वपूर्वो गुणोत्तरः ॥**

*Bimala (pyrites with red tints).*

Makshika with red tints is called bimala. It is of three kinds, viz, swarna bimala ( having golden or

yellow tints as well ), roupya bimala ( having silvery or white tints as well ), and kansya bimala (having tints of kansya or bell-metal as well). They are to be recognized by their colour. All of them are globular, furnished with angles and faces, and soft. Bimala is a pacifier of air and animal heat in the system, nutritive, and a good preventer and curer of diseases. The first, viz, swarna bimala is used in operations leading to the transformation of base metals into gold. The second, viz, roupya bimala, is used in operations leading to the transformation of base metals into silver ; whereas the third, viz, kansya bimala, is used only in medicines. In quality, the first is better than the second, and the second is better than the third.

### अथ विमलस्य शोधनम् ।

प्रथमो विधिः ।

मूत्रारणालतेलेषु गोदुग्धे कदलीरसे ।  
 कौलत्थे कोद्रवकाथे मात्रिकं विमलं तथा ॥  
 मुहुः शूरणकन्दस्य स्वेदयेद् यत्पूर्वकम् ।  
 द्वाराम्ललवणैश्चैव तैलसर्पिः समन्वितम् ।  
 पुटत्रयं प्रदातव्यं ततस्तु शोधितं भवेत् ॥

*First process.*

Makshika as well as bimala is first of all to be put inside the tuber of a shuranam, and then boiled with each of the following :—cow's urine, aranala, oil, cow's milk, banana plant juice, decoction kulattha, and decoction of kodrava.

It is then to be rubbed with kshara, amla, salt, oil, and ghee, and subjected to putam for three times. This is how it is purified.

द्वितीयो विधिः ।

आटरुषजले स्विन्नो विमलो विमलो भवेत् ।

*Second process.*

Bimala is purified, if boiled with the decoction of basaka.

तृतीयो विधिः ।

रम्भातोयेन संपाच्यो विमलो वा विशुद्धये ।

*Third process.*

Bimala may be purified, if boiled well with banana plant juice.

चतुर्थो विधिः ।

जम्बोरस्वरसे स्विन्नो मेषशृङ्गीरसेऽथवा ।

आयाति विमलः शुद्धिं धातवश्च तथाऽपरे ॥

*Fourth process.*

Bimala, as well as other metals, is purified, if boiled with the juice of a lime fruit or of meshashringi.

पञ्चमो विधिः ।

विमलस्त्रिविधिः पाच्यो रम्भातोयेन संयुतः ।

अम्लवेतसधान्याम्लमेषीमूत्रेण पेषितः ।

दोलायन्त्रे चतुर्थामं शुद्धिरेषा महोत्तमा ॥

रसजलनिधिः—द्वितीयस्तम्भम् ।

*Fifth process.*

Three kinds of bimala are purified, if rubbed with the juice of amla betasa, dhanya amla, and ewe's urine, and boiled in a Dola Jantram for twelve hours with the juice of banana plant.

षष्ठो विधिः ।

कर्कटीमेषशृङ्ग्युत्थैर्द्रवैर्जम्बीरजैः रसैः ।

भावयेदातपे तीव्रे विमलः शुद्ध्यति ध्रुवम् ॥

*Sixth process.*

Bimala is purified, if subjected to bhavana in intense heat of the sun with decoctions of karkata shringi, mesha shringi, and lime juice.

अथ विमलस्य भस्मीकरणम् ।

प्रथमो विधिः ।

गन्धाश्मलकुचाम्लैश्च म्रियते दशभिः पुटैः ॥

*Incineration of bimala.*

*First process.*

Bimala is incinerated by being rubbed with sulphur and juice of lakucha, and then subjected to putam for ten times,

द्वितीयो विधिः ।

मातुलुजाम्बुगन्धाभ्यां पिष्टः कूर्मपुटे स्थितः ।

त्रिभिर्गजपुटैर्दधो म्रियते विमलः खलु ॥

*Second process.*

Bimala is incinerated, if it is subjected to Gajaputam for three times, after having been rubbed each time with sulphur and juice of matulunga.

अथ विमलस्य सत्त्वपातनम् ।

प्रथमो विधिः ।

सटंकलकुच्छद्रावैर्मेषशृङ्ग्याश्च भस्मना ।

पिष्टो मूषोदरे लिप्सः संशोष्य च निरुद्ध्य च ॥

षट् प्रस्थकोकिलैर्धर्मातो विमलः सीससंनिभम् ।

सत्त्वं मुञ्चति तद्युक्तो रसः स्यात् सुरसायनः ॥

*Extraction of essence of bimala.*

*First process.*

The inner surface of a crucible is to be coated all over with bimala, previously rubbed well with tankanam, decoction of lakucha, and ashes of mesha shringi. The crucible is then to be dried, closed hermetically, and heated by means of six prasthas of charcoal, with the result that bimala discharges an essence resembling lead. Mercury, combined with this essence, becomes a preventer and curer of senility and physical decay.

द्वितीयो विधिः ।

विमलं शिघ्रौ तोयेन कांचीकासीसटंकणैः ।

वज्रकन्दसमायुक्तं भावितं कदलीरसैः ॥

मोक्षकक्षारसंयुक्तं धमापितं मूकमूषगम् ।  
सत्त्वं चन्द्राकसंकाशं मुच्छति नात्र संशयः ॥ \* ॥

*Second process.*

Bimala is to be mixed with kankshi ( saurashtra mrittika ), kasisa, tankanam, wild shuranam, kshara of mokshaka tree, and subjected to bhavana with juices of shigrū and banana plant. It is then to be put inside a blind crucible and heated with the result that the bimala will discharge an essence resembling a mixed metal containing sixteen parts of silver and twelve parts of copper.

विमलसत्त्वस्य प्रयोगः ।

तत् सत्त्वं सूतसंयुक्तं पिष्टं कृत्वा सुमर्दितम् ।  
विलीने गन्धके निप्त्वा जारयेत् त्रिगुणालकम् ॥  
शिलां पञ्चगुणां चापि वालुकायन्त्रके खलु ।  
तारभस्म दशांशेन तावद् वैक्रान्तकं मृतम् ॥  
सर्वमेकत्र संचूर्य पटेन परिगाल्य च ।  
निनिप्य कूपिकामध्ये परिपूर्य प्रयत्नतः ॥  
लीढ़ो व्योषवरान्वितो विमलको युक्तो घृतैः  
सेवितो ।  
हन्याद् दुर्भगकृज् जराश्वयथुकं पाण्डुप्रमेहारुचीः ॥

\* भागः षोडश तारस्य तथा द्वादश भास्वतः ।

एकत्रावर्त्तितास्तेन चन्द्राकर्मपि कथ्यते ॥

मूलार्त्तिं ग्रहणीं च शूलमतुलं यद्मामयं कामलां ।  
सर्वान् पित्तमरुदगदान् किमपरैयो गैरशेषामयान् ॥

*Use of the essence of bimala.*

One unit of essence of bimala is to be rubbed with an equal quantity of mercury, and the same quantity of sulphur, until the sulphur disappears altogether ; It is next to be mixed with the following ;—

Three units of haritala, five units of manasshila, one tenth of a unit of incinerated silver, the same quantity of incinerated vaikranta. All these are to be mixed together and sifted through a piece of cloth, and then subjected to heat by means of a Baluka Jantram,

The medicine, thus prepared, cures the following diseases, if taken with trikatu, triphala, and ghee :— senility which causes unhappiness, swelling of the body, anemia, gonorrhoea, loss of appetite, piles, chronic diarrhoea, colic, phthisis, jaundice, and all sorts of diseases due to an abnormal excess of vayu (air) and pittam (animal heat) in the system. For the cure of these diseases, no other medicines are considered necessary.

अथ शिलाधातुः ( शिलाजतु ) ।

शिलाजतु हि शैलेयमाद्रं गिरिजमश्मजम् ।

धातुजमश्मजतुकं शैलंजं चाशमसंभवम् ।

गैरेयं गिरिजं गिरिनिर्यासः शैलधातुजम् ॥

हेमाद्याः सूर्यसंतसाः स्ववन्ति गिरिधातवः ।  
 जत्वाभं मृदुमृतस्त्राभं यन्मलं तच्छिलाजतु ॥  
 शिलाधातुर्द्विधा प्रोक्तो गोमूत्राद्यो रसायनः ।  
 कर्पूरपूर्वकश्चान्यस्तत्राद्यो द्विविधः पुनः ॥  
 ससत्त्वश्चैव निःसत्त्वस्तयोः प्रूवो गुणाधिकः ।  
 हेमोऽथ रजतात् ताम्रात् वरं कृष्णायसादपि ॥  
 नागात् वज्ञात् स्ववत्येष तसात् तु तीव्ररौद्रतः ।  
 यथाक्रमं वातपित्ते श्लेष्मपित्ते कफे त्रिषु ॥  
 विशेषेण प्रशस्यन्ते मला हेमादिधातुजाः ।  
 रसायनप्रयोगेषु लौहजस्तु विशिष्यते ॥

*Shila-jatu ( Bitumen ).*

Shilajatu is the exudation caused by the intense heat of the sun, from rocks in the womb of which lie deposited gold and other metals. It is soft as mud and resembles shellac in appearance.

Shila-jatu is of two kinds, viz. (1) Gomutra-shila-jatu, i.e., the variety which possesses the odour of cow's urine ; and (2) karpura-shila-jatu, i.e., the variety which has the odour of camphor. The first of these two, viz, Go-mutra shilajatu, is again subdivided into two classes, viz. the variety which has got some essence or substance and that which has got no essence or substance. Of these two, that which has got essence or substance is better than the other variety.

Shilajatu exudes from heated rocks containing gold, silver, copper, iron, tin, and lead, that exuding from iron ores being the best in quality. Shilajatus coming out of gold, silver, copper, and iron are especially suitable for the pacification of an abnormal excess in the system of vayu (air) combined with pittam (animal heat), kapha (phlegm) combined with pittam (animal heat), kapha (phlegm) only, and the three doshas (vayu, pittam, and kapha) combined, respectively. For the purpose of preventing and curing senility, the shilajatu which comes out of iron is the best.

### शिलाधातुनां विशेषगुणाः ।

( १ ) काञ्चनशिलाजतु ।

मधुरं स्वल्पतिक्तं च जवापुष्पनिभं च यत् ।  
स्त्रिघं घनं गैरिकाभं सुशीतं काञ्चनाखुतम् ।  
विपाके कटुतिक्तं च वातपित्तविनाशनम् ॥

( २ ) रजतशिलाजतु ।

रौप्याकराद्रथं शशिशंखवणं  
सद्वारकटूम्लरसं विदाहि ।  
शीतं विपाकान् मधुरञ्च भारि  
पाण्डुं विशेषाद् विनिहन्ति पित्तम् ॥  
मेहामजीर्णज्वरपांडुशोष-  
प्लीहाद्यवातं शमयेद् हि सद्यः ॥

रसायलनिधिः—द्वितीयस्त्रण्डम् ।

( ३ ) ताम्रशिलाजतुः ।

मूरकणठोपमचांषपद्म-  
वण्णं सतिकं कटु तीक्ष्णवीर्यम् ।  
ताम्राश्मजं तद्धि सुलेखनं च  
मेहाम्लपित्तज्वरशोषहारि ॥

( ४ ) लौहशिलाजतु ।

यत् तु गुग्गुलुसंकाशं तिक्ककं लवणान्वितम् ।  
विपाके कटुशीतं च सर्वश्रेष्ठं तदायसम् ।  
रसायनं परं तद्धि त्रिदोषस्य विनाशनम् ॥

( ५ ) वंगशिलाजतु ।

किञ्चित् सतिकं कटुसान्द्रमृतस्नं  
त्रपुष्रसूतं त्रपुवर्णगन्धम् ।  
शोथप्रमेहज्वरशोषहारि  
शीताम्लपित्तं विनिहंति सद्यः ॥

( ६ ) सीसकशिलाजतु ।

नागात् प्रसूतं मृदु चोषणवीर्यं  
तिकं च वर्णात् कुसुमेन तुल्यम् ।  
रसेन तत् स्यात् कटुकप्रधानं  
वर्णश्च तेजश्च ददाति वीर्यम् ॥

Special properties of different kinds of shila-jatu.

(1) *Gold shilajatu.*

The shila-jatu which exudes from ores containing gold is sweet, slightly bitter, red like java flower, soothing, dense, and having a tinge of red ochre. It produces a cooling effect on the system, turns pungent and bitter, when digested in the stomach \*, and pacifies an abnormal excess of vayu and pittam.

(2) *Silver shilajatu.*

The shilajatu which exudes from silver ores is as white as moon or conchshell. It has the taste of kshara mixed with pungence, sourness, and sweetness. It is not easily digested. It gives rise to belching and inflammation of the heart. It is dense. It cures

\* The properties of things having different tastes, when taken internally, are given here in brief :—

A sweet thing is nutritive ; it pacifies vayu and pittam, but increases mucus and other dirts in the system. A sour thing increases the power of digestion, make the blood impure, increases pittam, but pacifies vayu.

A thing with a salty taste increases appetite, destroys semen, strength, and eye-sight, pacifies vayu, but increases phlegm and pittam.

A pungent thing increases vayu, pittam, and appetite ; destroys phlegm, obesity, semen, etc, and causes constipation.

A bitter thing removes thirst, fever, pittam, phlegm, and impurities of the blood, increases vayu, but destroys blood, semen, flesh, etc. It is not to be taken in excess. (N. B. The use of quinine and such bitter things causes a waste of blood, semen, flesh, marrow, fat, and bone, leading to all sorts of diseases, especially chronic fever ( Malaria and kala-azar), consumption, and paralysis.) A thing with astringent taste destroys phlegm, blood, and pittam ; it increases vayu.

all diseases due to pittam, and especially, anemia and jaundice. It also cures spermatorrhoea, mucus, chronic fever, anemia, consumptipn, enlargement of the spleen, and diseases due to an excess of vayu.

(3) *Copper shila-jatu.*

Copper shilajatu has the same colour as that of the neck of a peacock and of the feathers of a papiya bird. It is bitter, pungent, and stimulant. It is a good remover of obesity.

(4) *Iron shila-jatu.*

It resembles gugguiu in appearance ; is bitter and saltish ; and turns pungent and cool, when digested in the stomach. It is a preventer and curer of senal decay, and has the power of pacifying the three doshas, viz., vayu, pittam, and kapha. It is the best of all shila-jatus.

(5) *Tin shila-jatu.*

It is somewhat bitter, pungent, dense, mud-like, and has the odour and colour of tin. It destroys, in a short time, dropsy, gonorrhæa, fever, consumption, and erysipelas.

(6) *Lead shila-jatu.*

It is soft, stimulating, and bitter in taste, but turns pungent when digested in the stomach. It has the colour of a flower. It imparts complexion, vitality, and vigour to the person who uses it regularly.

जात्यशिलाजतुनः परीक्षा ।

लौहकिट्टायते वहौ विधूमं दद्यतेऽम्भसि ।  
तृणायग्रे कृतं सर्वमधो गलति तन्तुवत् ॥

*Test of genuine shila-jatu.*

Genuine shila-jatu will burn without emitting any smoke, and when burnt, will assume the appearance of oxidised iron. If thrown into water, by means of grass points, it will sink in the shape of threads.

शिलाजतुं साधारणगुणाः ।

अनम्लश्वाकषायच्च कटुपाकि शिलाजतु ।  
 योगवाहि रसायनं नात्युषणं नातिशीतलम् ॥  
 छ्रेदि तच्छ्रि निहन्ति च कफकम्पाश्मशर्करम् ।  
 मूत्रकृच्छ्रुं क्षयं श्वासं वाताशर्णसि च सत्वरम् ।  
 अपस्मारं तथोन्मादं छ्रद्दि कुष्ठं तथा क्रिमीन् ॥  
 नूनं सज्वरपाण्डुशोफशमनं मेहाभिमान्यापहं  
 मेदश्लेदकरं च यद्दमशमनं शूलप्रदोष्प्रदूष्प्रदृष्ट ।  
 गुलमप्त्तिरुदिप्राधृदं जठरहृच्छूलघ्नमामापहं  
 स्त्रीप्रपूत्प्राणनं किमपरं देहे च लोहे हितम् ॥

*Properties of shilajatus in general.*

Shilajatu is neither sour nor astringent. It turns pungent after it is digested in the stomach. It has the merit of increasing the properties of the substance with which it is mixed and taken internally. It prevents and cures senal decay. It produces neither a heating nor a cooling effect on the system.

It has the property of removing mucus and other dirts from the system. It can also cure an excess of phlegm, shaking of the limbs, stone disease, sugar in

urine, stricture and gleet, consumption, asthma, piles due to an excess of vayu, hysteria, insanity, nausea, leprosy, worms, fever, jaundice, dropsy, spermatorrhoea, loss of appetite, obesity, pthysis, colic, gulma, enlargement of the spleen, udāra-roga, pain in the heart, dysentery, and all sorts of skin diseases. It is very useful as a medicine as well as in alchemy.

### शिलाधातोशोधनम् ।

प्रथमोविधिः ।

गोदुग्धे त्रिफलाभृङ्गद्रवैः पिष्टं शिलाजतु ।  
दिनैकं लोहजे पात्रे ततः शुष्कं विशुध्यति ॥

*Purification of shilajatu.*

*First process.*

Shilajatu is purified, if it is rubbed for one day with any one of the following and then dried :—cow's milk, decoction of triphala, and juice of bhringaraja.

द्वितीयोविधिः ।

शिलाजतु समानीय सूक्ष्मं खण्डं विधाय च ।  
मलिनं यदु भवेत् तच्च द्वालयेत् केवलाम्भसा ।  
धूपयेच्चायुरुनिम्वतन्त्रयाद्वकीयवद्यैः ॥  
द्वितीयाद्युष्णपादीये यामैकं स्थापयेत् ततः ॥  
काथे वा दशमूलस्य त्रिफलासलिलेऽपि वा ॥  
मर्दयित्वा ततो नीरं घृणीयाद् वस्त्रगालितम् ।  
संस्थाप्य लोहजे पात्रे मृतपात्रे वातपे न्यस्तेत् ॥

उपरिस्थं घनं यत् स्यात् तत् क्षिपेदन्यपात्रके ।  
 धारयेदातपे तस्मादुपरिस्थं घनं नयेत् ॥  
 अधः स्थितं च यच्छेषं तस्मिन् नीरं विनिक्षिपेत् ।  
 विमर्द्य धारयेद् घर्मे पूर्ववच्चैव तन्नयेत् ॥  
 एवं पुनः पुनर्नीत्वा मासद्वये शिलाजतु ।  
 भवेत् कार्यक्रमं वहौ क्षिसं लिङ्गोपमं भवेत् ॥  
 निर्धूमश्च ततः शुद्धं सर्वकर्मसु योजयेत् ।  
 वातपित्तकफङ्ग्नैस्तु निर्युहैस्तं सुभावयेत् ।  
 वीर्योत्कर्षविधानाय सब्वैरेकैकशोऽपि वा ॥

*Second process.*

Shilajatu is to be cut into pieces and washed off with water for the removal of dirts. It is then to be exposed to a smoke emitted by burnt aguru, nimba leaves, guduchi, adhaki, java, and ghee. It is then to be immersed for three hours in hot water or decoction of dashamula or triphala. It is next to be rubbed and filtered through a piece of cloth, and kept in an earthen pot, exposed to the sun. The dense and cream-like substance collected on the surface of the liquid will have to be taken out and kept in another pot. The process is to be repeated as many times as necessary, until the whole of the pure shilajatu is taken out. The sediment is to be rubbed again with hot water and again exposed to the sun, the dense and cream-like substance being taken out in the foregoing manner. This cream-like substance, which is nothing but pure shilajatu, may thus be

collected in two months. Shilajatu, thus purified, may be used for medicinal purposes. If thrown upon fire, after purification, it will emit no smoke and will have the appearance of penice. For the purpose of increasing the strength of this shilajatu, it may be subjected to bhavana with juices or decoction of drugs which can pacify the three doshas.

तृतीयोविधिः ।

व्याधिव्याधितसात्म्यं समनुसरन् भावयेदयःपात्रे ।  
प्राक् केवलजलधौतं शुष्कं शिलाजं काथैस्ततो

भाव्यम् ॥

तुल्यं गिरिजेन जले वसुगुणिते भावनौषधं काथ्यम् ।  
तत्काथे पादांशे पूतोष्णे ॥ प्रक्षिपेद गिरिजम् ।  
तत् समरसतां यातं संशुष्कं प्रक्षिपेद रसे भूयः ॥  
स्वैः स्वैरेवं काथैर्भाव्यं वारानेव सप्त ।  
अथ स्निघस्य शुद्धस्य धृतं तिक्तकसाधितम् ॥  
त्रयहं युज्ञीत गिरिजमेकैकेन तथा त्रयहं ।  
फलत्रयस्य यूषेण पटोल्या मधुकस्य च ।  
शिलाजमेवं देहस्य भवत्यत्युपकारकम् ॥

*Third process.*

Shilajatu is first of all to be washed off with water, and dried. It is then to be subjected to bhavana with decoctions or juices of vegetable drugs to be decided

\* पूर्तं वस्त्रपूर्तं उच्चाङ्गं तस्मिन् पूतोष्णे ।

upon after consideration of the nature of the disease, the patient, his habits, and the food he is accustomed to. Such a decoction is prepared by boiling in an earthen pot the vegetable drug, equal in quantity to the shilajatu, meant to be purified, with eight times its weight of water, to be reduced to one fourth the quantity of this water (or double the quantity of the shilajatu). The shilajatu is now to be dissolved in the hot decoction, duly filtered by means of a piece of cloth, and dried. The process is to be performed for seven times in respect of each kind of decoctions. Such a shilajatu is to be administered to a patient who has already been soothed (by taking clarified butter mixed with a little of rocksalt), duly purified by purgation, and has taken for three days clarified butter, prepared with bitters (such as panchatincta ghritam). Such a patient is to take shila-jatu with a decoction of triphala on the first day, with a juice of patola on the second day, and with a decoction of jasti-madhu on the third day ; the order being repeated so long as it is considered necessary to let the patient take shila-jatu. Taking of shilajatu in this way proves to be very useful.

चतुर्थो विधिः ।

लोहस्थितं निम्बगुडू चीसर्पिर्यवैर्यथावत् परि-  
भावयेत् तत् ।  
रक्तादिक्षाद्वीद्युतं प्रन्दृशतुर्गैषधिदोषनिवारणाय ॥  
तत्प्रकारः कथ्यते । ०

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\* सन्तानिका तद्वहिःसंलग्नसृतिकादिमलः ।

उष्णे च काले रवितापयुक्ते व्यञ्जे निवाते समभूमि-  
भागे ।

चत्वारि पात्राण्यसितायसानि न्यस्यातपे तत्र  
कृतावधानः ॥

शिलाजतु श्रेष्ठमवाप्य पात्रे प्रक्षिप्य तस्माद्  
द्विगुणञ्च तोयम् ।

उष्णं तदद्धं कथितञ्च दत्त्वा विशोधयेत् तन्  
मृदितं यथावत् ॥

ततस्तु यद्वृष्णमुपैति चोद्धं सन्तानिकावद्  
रविरश्मितसम् ।

पात्रे तदन्यत्र ततो निदध्यात् तत्रापरं कोष्णजलं  
चिपेच्च ॥

पुनश्च तस्मादपरत्र पात्रे पश्चाच्च पोत्रादपरत्र भूयः ।  
यदा विशुद्धं जलमेवमूद्धं कृष्णं समस्तं मलमेत्य-  
धस्तात् ।

तदा त्यजेत् तत् सलिलं मलञ्च शिलाजतु स्याज्जल-  
शुद्धमेवम् ॥

#### *Fourth process.*

In order to free shilajatu from impurities due to foreign matters and contaminations caused by worms, flies, and poisonous drugs, it should be dissolved in iron pots with a solution of juices of nimba, guduchi

mixed with clarified butter, and java in the manner described below :—

In the hot weather, when the sky is free from clouds and there is no wind, four pots made of black iron are to be placed in a level piece of land, heated by the sun's rays. Excellent shilajatu is to be kept in one of these pots and dissolved with twice its weight of hot water and half its weight of the solution referred to above. This solution is to be duly filtered through a piece of cloth and exposed to the heat of the sun, which will cause a black cream-like thing, rise on the surface of the solution. This cream-like substance is to be removed into another pot and mixed with some hot water. The heat of the sun will cause a cream-like substance rise at the surface of the liquid. This substance is to be removed into a third pot and mixed with hot water, as before. The cream-like substance rising on the surface of the third pot will have to be removed into the fourth pot. The process is to be continued until the whole of the dirts separate from the pure substance and subside at the bottom. The pure cream-like substance, which is shilajatu proper, is to be taken out carefully, to the exclusion of the water and sediments.

पञ्चमोविधिः ।

**काले तु रवितापाद्व्ये कृष्णायसजं शिलाजतु  
प्रवरम् ।**

त्रिपलारसंयुक्तं त्रयहश्च शुष्कं पुनः शुष्कम् ॥

दशमूलस्य गुडूच्या रसे वलायास्तथा पटोलस्य ।

मधुकरसे गोमूत्रे त्रयहं त्रयहं भावयेत् क्रमशः ॥

एकाहं कीरेण तु तत् पुनर्भावयेच्छुष्कम् ।  
 सप्ताहं भाव्यं स्थात् काथेनैषां यथालाभम् ॥  
 काकोल्यौ द्वे मेदे विदारीयुग्मं शतावरी द्राक्षा ।  
 चृद्धियुर्गर्भभवीरा मुण्डितिका जीरके चांशुमत्यौ ॥  
 रास्नापुष्करचित्रकदन्तीभकणाकलिङ्गचब्याब्दाः ।  
 कटुका शृङ्गीपाठे तानि मिलितानि च काथ्यानि ॥  
 एवं क्रमेण संशोध्य काथे शालसारादिनः ।  
 भावयेत् तु शिलाजतु यथाविधिश्चिकित्सकः ॥  
 शालयुग्मौ करञ्जौ द्वौ खदिरं चन्दनद्वयम् ।  
 गर्भभारडोऽर्जुनश्चेह लोध्रयुग्मधवासनाः ॥  
 शिरीषागुरुकालीयपूगपूतीककर्कटाः ।  
 शालसारादिरप्येषो गणः श्लेष्मगदापहः ॥  
 मेहगुलमार्शः कुष्ठादिमेदः पाण्डुरुजापहः ।  
 एभिर्दिवातपे शोष्यं रात्रौ रात्रौ च भावयेत् ॥  
 द्रवेण यावता द्रव्यमेकीभूयादर्तां व्रजेत् ।  
 भवेत् प्रमाणं निर्दिष्टं भिषग्भिर्भावनाविधौ ।  
 भाव्यद्रव्यसमं काथ्यं काथ्यादष्टगुणं जलम् ॥  
 अष्टांशशोषितः काथो भाव्यानां तेन भावना ॥ १

\* शिलाजतुशोधने पादांशशोषितकाथस्यापि व्यवहारो हृस्यते  
—तृतीयोविधिः द्रव्यः ।

*Fifth process.*

In a hot weather, black Iron shilajatu is to be dissolved with decoction of triphala, duly filtered and dried. The process is to be performed for three times. The same process is to be performed for three times each with dasha-mula, guduchi, bala, patola, madhuka, and cow's urine, respectively. The shilajatu is next to be saturated with milk for one time, and dried. It is next to be saturated for seven times with a decoction of all (or as many as can be procured) of the following combined :—kakoli, kshira-kakoli, meda, mahameda, bidari, kshira-bidari, shatabari, draksha, riddhi, vriddhi, rishabha, jatamansi, mundiri, white jira, black jira, sapta-parni, prisniparni, rasna, puskara-mulam, chitraka root, danti, gaja-pippali, indra-java, chavya, musta, katu-rohini, karkata-shringi, and patha.

The shilajatu is next to be subjected to bhavana with a juice or decoction of each of the undermentioned drugs, called the shala-saradi :—

Shala, pita-shala, nata' karanja, visha-karanja, khadira, sweta chandanam, racta-chandanam, gardabbanda (gaya-aswatha), arjuna, white lodhra, red lodhra, dhava, asana, shirisha, aguru, and kaliya (pita chandanam). These drugs, taken together, are called the shala-saradi. They can cure diseases due to an excess of phlegm, spermatorrhoea, gulma, piles, leprosy, obesity, and jaundice. The shila-jatu is to be subjected to bhavana at night, and dried during day time. The rule regarding the quantity of the drugs mentioned above is this that the quantity of each of these drugs will be equal to that of the shila-jatu and

that each of them is to be boiled in eight times its weight of water, reducible to one eighth (or one fourth, according to a different practice).

षष्ठो विधिः ।

**क्षाराम्लगोजलैः प्लुतं शुध्यत्येव शिलाजतु ।  
वस्त्रपूतं विशुष्कं तत् सर्वकर्मसु योजयेत् ॥**

*Sixth process.*

Shila-jatu is purified, if it is dissolved with a solution of kshara, amla (non-metallic acid), and cow's urine, and then filtered by means of a piece of cloth, and dried.

सप्तमो विधिः ।

**दुग्धेन च शिलाधातुं त्रिफलामार्कवद्रवैः ।  
लोहपात्रे विनिक्षिप्य शोधयेदतिथतः ॥**

*Seventh process.*

Shilajatu is purified, if it is dissolved, in an iron pot, with milk, decoction of triphala, and decoction of bhringaraja, respectively, and dried each time it is so dissolved.

अष्टमोविधिः ।

**क्षाराम्लगुग्गुलुपेतस्वेदनीयन्त्रमध्यगः ।  
स्वेदितो घटित्वादात्मिलाधातुर्विशुध्यति ॥**

*Eighth process.*

Shilajatu is purified, if it is subjected to a hot vapour for one hour, by means of a Swedani-Jantram containing kshara, amla, and guggulu,

शोधितशिलाधातोः परीक्षा ।

वहौ चिसं तु निर्धूमं पकं लिङ्गेपमं भवेत् ।  
तृणाघेणांभसि चिसमधो गलति तन्तुवत् ॥

*Test of purified shilajatu.*

Shilajatu, properly purified, will burn without emitting any smoke. When sufficiently roasted, it will assume the appearance of penice. If thrown into water by means of the points of a grass, it will sink in the shape of thread.

शिलाधातोः प्रयोगो मात्रा पद्धापद्धयं च ।

विशोधितं शिलाजतु लौहैर्भस्मीकृतैः सह ।  
तत्पीतं पयसा दद्याद् दीघंमायुः सुखान्वितम् ॥  
जराब्याधिप्रशमनं देहदार्ढयकरं हि तत् ।  
मेधास्मृतिकरं धन्यं क्षीराशिनि प्रयोजयेत् ॥  
प्रयोगः सप्तसप्ताहास्त्रयश्चैकश्च सप्तकः ।  
निर्दिष्टविविधस्तस्य परो मध्योऽवरस्तथा ॥  
सेवेत यदि षण्मासं रसायनविधानतः ।  
वलीपलितनिर्मुक्तो जीवेदु वर्धशतं सुखी ॥  
मात्रा पलं त्वर्ढपलं स्यात् कर्षस्तु कनीयसी ॥  
शिलाजतुप्रयोगेषु विदाहीनि गुरुणि च ।  
वर्जयेत् सर्वकालश्च कुलत्थान् परिवर्जयेत् ॥ ०

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\* पाषाणस्यापि मेदकं कुलत्थं शिलाधातोः का कथा । अतपश्च  
शिलाजतुसेविना कुलत्थं परिहार्यमामरणम् ।

व्यायामातपमारुतचेतः संतापि गुरु विदाहीनि ।  
 उपयोगादपि परितो द्विगुणं परिवर्जयेत् कालम् ॥  
 पिवेन् माहेन्द्रसलिलं कौपं प्रासावणांबु वा ।  
 कुलत्थान् काकमाचीं च कापोतांश्च सदा त्यजेत् ॥

*Use of purified shilajatu.*

Purified shilajatu, taken with milk and a suitable quantity of incinerated iron (dose of iron— $\frac{1}{16}$  tola a day) has the effect of increasing vitality, curing and preventing senility, strengthening the system, and increasing memory and retentive faculties in one who takes a sufficient quantity of milk (and of course a salutary and congenial vegetable diet \*). Shilajatu produces an appreciable effect, if it is taken for one week ; it produces better result if it is taken for three weeks ; and if taken for seven weeks, it produces much better results. One who takes shilajatu for six weeks, observing all the regulations to be followed with regard to the use of medicines meant for the cure and prevention of senility, lives a happy and healthy life for 100 years. Dose of shila-jatu— one tola a day is the ordinary dose ; two tolas a day produces a better effect ; and four tolas a day produces an excellent effect.

While taking shilajatu, one should avoid foods which are fried, roasted (with or without oil), sour, fermented, and heavy. The man who takes shilajatu

\* Milk proves injurious to the system, if it is taken with such things as meat, fish, soups, beans, etc. (See Charaka and other books on Indian Hygiene).

should abstain from taking, once for all, kulattha gram, in as much as the latter can corrode even stone, and has therefore a property which destroys the effect which shilajatu produces upon the human system.

The man who takes shilajatu should avoid the following, not only during the period he takes it, but also during an equal period of time just preceding and following that period,—physical exercise, exposure to the sun's rays, exposure to wind, things which trouble the mind, heavy food, food which gives rise to inflammation of the body, i. e., food which is sour, pungent, fried with or without oil, fermented, and food which is difficult to digest.

He should drink rain water, carefully collected during the rainy season, and water from big wells and fountains. He should avoid, once for all, kulattha gram, kakamachi, and flesh of pigeons.

शिलाधातोर्भस्मीकरणम् ।

शिलया गन्धतालाभ्यां मातुलुङ्गसेन च ।  
पुटितो हि शिलाधातुर्भ्रियते ऽष्टगिरिण्डकैः ॥

*Incineration of shilajatu.*

Shilajatu is incinerated, if it is mixed with manas-shila, gandhaka, and haritala—all rubbed together with the juice of matulunga, and then subjected to putam with a fire made of eight pieces of cowdung cakes.

शिलाजतुभस्मप्रयोगः ।

भस्मीभूतशिलोदभवं समतुलं कान्तं च वैक्रान्तकम्  
युक्तं च त्रिफलाकदुन्निकघृतैर्वस्त्रेन तुल्यं भजेत् ।

पाण्डौ यच्चमगदे तथा अग्निसदने मेहेषु मूलामये  
गुल्मप्लीहमहोदरे वहुविधे शूले च योन्यामये ॥

*Use of incinerated shilajatu.*

Incinerated shilajatu, in doses of 3 ractis, mixed with an equal quantity of kanta iron, vaikranta, triphala, trikatu, and ghritam should be prescribed in jaundice, anemia, pthisis, loss of the power of digestion, spermatorrhœa, piles, gulma, enlarged spleen, udara-roga, all sorts of colic, and diseases of the vagina.

शिलाधातोः सत्त्वम् ।

पिष्टं द्रावणवर्गेण साम्लेन गिरिसम्भवम् ।  
क्षिप्त्वा मूषोदरे रुद्ध् । गाढैर्ध्मातो हि कोकिलैः ॥  
सत्त्वं मुञ्चेच्छिलाधातुः स्वसनैर्लोहसंनिभम् ।  
लौहवन् मारयेदेतद् लौहवच्च प्रयोजयेत् ॥

*Essence of shilajatu.*

Shila-jatu discharges its essence, if rubbed with the *dravana-varga* and some vegetable acid, and heated in a crucible by a strong fire made of coal, which is to be blown by means of bellows. The essence, thus extracted, has the appearance of iron. It should be incinerated and applied in medicines in the same way as iron.

कर्पूरशिलाजतु ।

पाण्डुरं सिकताकारं कर्पूराद्यं शिलाजतु ।  
मूत्रकृच्छ्राश्मरीमेहकामलापाण्डुनाशनम् ॥

एलातोयेन संभिन्नं सिञ्चं शुद्धिमुपैति तत् ।  
नैतस्य मारणं सत्त्वपातनं विहितं वुधैः ॥

*Karpura-shila-jatu (or shilajatu having the odour and appearance of camphor).*

It is found in the shape of sands, is yellow-white in colour, and is efficacious in stricture, gleet, stone disease, spermatorrhoea, gonorrhœa, jaundice, and anemia. It is purified, if dissolved and boiled well with a decoction of ela. The sages have not considered it necessary to incinerate it, and to extract an essence from it.

अशुद्धशिलाजतुसेवने दोषः ।  
अशुद्धं दाहमूच्छादीन् भ्रमपित्ताखशोणितम् ।  
शिलाजतु प्रकुरुते मान्यमग्नेश्च विड्युग्रहम् ॥

*Evil effects of taking impure shila-jatu.*

Shila-jatu, not properly purified, gives rise to inflammation, hysterical fits, giddiness, hemorrhage, loss of appetite, and constipation,

शिलाजतूत्थविकाराणां निवारणोपायः ।  
मरिचं घृतसंयुक्तं सेवनाद् दिनसतकम् ।  
शिलाजतुभवो दोषः शान्तिमाप्नोति निश्चितम् ॥

*How to cure the diseases due to the use of impure shila-jatu.*

The diseases due to an improper use of shila-jatu may be cured by taking, for seven days, maricham (in doses of  $\frac{1}{4}$  of a tola a day), mixed with ghee,

ऊषरास्यं शिलाजतु । \*

शिलाजतु द्विधा ज्ञेयं तत्राद्यं गिरिसंभवम् ।  
 द्वितीयं स्यादूषरायां मृत्तिकाजलयोगतः ॥  
 ऊषरकं द्वितीयं स्यात् क्षारं च श्वेतवर्णकम् ।  
 अमिवर्णप्रदं तच्चि हितं मूत्रामयेषु च ॥

*Sora, a kind of shila-jatu*

Shila-jatu is of two kinds, viz., the one which is procured from hills, and the other which is found deposited on the surface of a salty soil, due to the action of rain water on the soil. The second kind of shila-jatu is a white kshara (viz. carbonate of potash). It improves the power of digestion, and the complexion of the skin, and is efficacious in urinary diseases.

अथ तुत्थम् ।

तुत्थं वितुम्नकञ्चापि प्रस्तूयते क्रियाविदा ।  
 तुत्थं ताम्रोपधातुर्हि गन्धताम्रेण तद्भवेत् ॥  
 किञ्चित्ताम्रगुणं तच्चि वद्यमाणगुणञ्च तत् ।  
 तुत्थकं कटुकं क्षारं कषायं वामकं लघु ॥ †  
 लेखनं भेदनं शीतं चक्षुष्यं कफपित्तहृत् ।  
 विषाशमकुष्ठकरादूषं क्रिमिन्नञ्चापि तत् परम् ॥

\* भाषायामेतद् सोरा इति कथ्यते ।

† वामकं इत्येतस्य लले विशदं इति पाठान्तरं दृश्यते ।

*Tuttham (sulphate of copper, prepared in laboratory.)*

It is a compound of copper, and sulphur, prepared by those who know the process. It possesses to a certain extent the properties of copper and is moreover, of the following description :—It is pungent, alkaline, astringent, nauseating, light, destroyer of fat, purgative, cold, improver of eye-sight, pacifier of phlegm and animal heat, and efficacious in poison, stone disease, leprosy, itches, and worms.

### तुत्थस्य शोधनम् ।

प्रथमो विधिः ।

जम्बवीरजरसैः पिष्टं तुत्थं लघुपुटे पचेत् ।  
त्रिदिनं मस्तुना भाव्यं ततो योगेषु योजयेत् ॥

*Purification of tuttham.*

*First process.*

Tuttham is purified, if it is rubbed with the juice of lime fruit and subjected to laghu putam, and then subjected to bhavana for three times with curd water.

द्वितीयो विधिः ।

विष्टया मर्दयेत् तुत्थं मार्जारककपोतयोः ।  
दशांशं टंकणं दत्त्वा पचेत् मृदुपुटेन तत् ।  
पुटं दम्भा पुटं चौद्वैर्देयं तुत्थविशुद्धये ॥

*Second process.*

Tuttham is purified, if it is rubbed with the stools of cat and pigeon, and then subjected to laghu

putam for three times, after having been rubbed with one tenth its weight of tankanam, curd, and honey, respectively.

तृतीयो विधिः ।

ओतोर्विष्टासमं तुथं सक्षौद्रं टंकणांग्रियुक् ।  
त्रिधा सुपुटितं शुद्धं वान्तिभ्रान्तिविवर्जितम् ॥

*Third process.*

Tuttham is purified and deprived of its properties of causing vomiting and giddiness, if it is subjected to putam for three times, after having been rubbed with an equal quantity of the stool of cat, one fourth its quantity of tankanam, and a little of honey.

चतुर्थो विधिः ।

गन्धकेनार्धभागेन महिं तुथकं पचेत् ।  
वान्तिभ्रान्ती यदा नस्तस्तदा सिञ्चिं विनिर्दिशेत् ॥

*Fourth process.*

Tuttham is purified, if it is rubbed with half its weight of sulphur, and then subjected to putam, as many times as necessary, for the removal of vomiting and giddiness.

पञ्चमो विधिः ।

लुलितमम्लवर्गेण स्नेहसिक्तं हि तुथकम् ।  
दोलायां वाजिगोमूत्रे दिनं पक्तं विशुद्ध्यति ॥

*Fifth process.*

Tuttham is purified, if it is saturated with the amla varga (see page 301, vol. I) and with oil, or

clarified butter, and then boiled for one day in the urines of horse and cow, in a Dola Jantram.

तुत्थस्य सत्त्वपातनम् ।

प्रथमो विधिः ।

टंकणेन समांशेन ध्मातं तुत्थं यथाविधि ।  
कोष्ठिकायन्त्रयोगेन मुञ्चति सत्त्वमुत्तमम् ॥

*Extraction of essence from tuttham.*

*First process.*

Tuttham discharges its essence, if it is smelted with an equal quantity of borax.

द्वितीयो विधिः ।

गुग्गुलुष्टंकणं लाक्षा स्वर्जि सर्जरसः पटु ।  
ऊरण्गुंजाकुद्रमीना अस्थीनि शशकस्य च ॥  
गुंजामध्वाज्यसंयुक्तं पिरयाकं छागलं पयः ।  
तुत्थस्य हि दशांशेन प्रक्षिप्तं वटकीकृतम् ॥  
ध्मातं तदन्धमूषायां सत्त्वं मुञ्चति सत्त्वरम् ।  
तत् सत्त्वं ज्ञायते ताम्रं निर्मलं च सुशोभनम् ॥

*Second process.*

Tuttham discharges its essence, if heated in a blind crucible, after having been rubbed with one tenth its weight of the following and made into a ball :— guggulu, tankanam, lac, swarji, sarja rasa (rala), saindhava, urna (fur), gunja, small fish, bone of hare, oil cakes mixed with gunja, honey, clarified

butter, and goat's milk. This essence is no other than pure copper.

तृतीयो विधिः ।

(अग्निना विना तुत्थस्य सत्त्वपातनम् ।)

अथवा तौत्थकं चूर्णं निंवुनीरे विनिक्षिपेत् ।  
धारयेल् लोहपात्रे च यावत् सप्त दिनानि वै ॥  
लोहपात्रात् समुच्छृत्य सत्त्वं प्राह्यं सुशोभनम् ।  
सिद्धियोगोऽयमाख्यातो हुताशनपुटं विना ॥

(*Extraction of essence from tuttham without the application of heat*).

*Third process*

Essence is extracted from tuttham without any application of heat, if powdered tuttham is kept immersed for seven days in lime juice in an iron pot.

अत्रैव मयूरपक्षात् ताम्रनिष्काशनस्य विधिर्लिख्यते ।

मयूरपक्षमादाय ज्वालयेदाज्यसर्पिषा ।  
खलगुग्गुलुमीनोर्णाटंकणस्वर्जिकामधु ॥  
गुंजापिप्पललाक्षां च घृतं चैकत्र कारयेत् ।  
धमेत् तदन्धमूषायां नागताम्रं प्रजायते ॥

*How to extract copper from feathers of peacock.*

Peacock's feather is to be burnt with ghee and honey. The ashes, thus prepared, are to be mixed with oil cakes, guggulu, small fishes, tankanam, swarji, honey, gunja, lac growing on aswattha tree, and

ghee. All these are to be mixed together and made into a lump which is to be heated in a blind crucible, resulting in the extraction of a kind of copper, called "Nagatamram."

अथ शूलघ्नी मुद्रिका । \*

तुत्थसत्त्वं नागताम्रं हेम चैव समांशकम् ।  
 मुद्रिकेयं कृतस्पर्शा शूलघ्नी तत्कृणाद् भवेत् ॥  
 चराचरं विषं भूतडाकिनीद्वग्गतं जयेत् ।  
 मुद्रिकेयं विधातव्या दृष्टिप्रत्ययकारिका ॥  
 “रामवत् सोमसेनानी मुद्रिकेयं तदक्षरैः ।  
 हिमालयोत्तरे पाश्वे अश्वकण्ठे महाद्रुमः ।  
 तत्र शूलं समुत्पन्नं तत्रैव विलयं गतम् ॥”  
 मन्त्रेणानेन मुद्राभ्यो निपीतं सप्तमन्त्रितम् ।  
 सद्यः शूलहरं प्रोक्तमिति भालुकिभाषितम् ॥  
 अनया मुद्रया तसं तैलमग्नौ सुनिश्चितम् ।  
 लेपितं हन्ति वेगेन शूलं यत्र कचिद् भवेत् ।  
 सद्यः सूतिकरं नार्याः सद्यो नेत्ररुजापहम् ॥

*The finger ring which cures colic and neutralises poison.*

Essence of tuttham, nagatamram, and gold are to be taken in equal quantities and made into a ring, the touch of which removes colic pain instantaneously. It also overcomes all sorts of poison and evil influ-

\* अन्यविधा शूलघ्नी मुद्रिका द्रष्टव्या ११३ पृष्ठे ।

ences caused on human beings by the evil eyes of ghosts and witches. According to Bhaluki, the great chemist, water drunk seven times, each time touched with this ring and sanctified with the chanting of the mantram given in the text, cures colic pain instantaneously. The oil which is heated over fire, with this ring kept immersed in it, cures any sort of pain, by merely being rubbed on the part of the body affected. It also effects a speedy and painless child birth in a woman. It also cures eye diseases in a very short time. \*

### अथ तुत्थसत्त्वस्य भस्मीकरणम् ।

( अग्रे सम्यकप्रसङ्गे द्रष्टव्यम् )

### अथ सस्यकम् ।

सस्यकं तु शिखिप्रीवं हेमसारं मयूरकम् ।

सस्यकमणिसंज्ञं हि मयूरतुत्थकं च तत् ॥

मयूरकरणठसच्छायं भाराद्व्यमति शस्यते ।

सस्यकं हि स्वभावजं तुत्थकं कृत्रिमं मतम् ।

एकाभावे परं ग्राह्यं नान्न कार्या विचारणा ॥

*Sasyakam or blue stone.*

It has the colour of the neck of a peacock. The difference between tuttham and sasyakam lies in the fact that tuttham is prepared in the laboratory, whereas sasyakam is a mineral found in nature. In the absence of either of these two, the other may be used.

\* See page 114 for a different prescription.

सस्यकस्य गुणाः ।

निःशेषदोषविषहृदगदशूलमूल-  
कुष्ठाम्लपैत्तिकविवन्धहरं परं च ।  
रासायनं वमनरेककरं गरम्  
श्वित्रापहं गदितमत्र मयूरतुत्थम् ॥

*Qualities of sasyaka.*

It is a remover of an abnormal excess of the three doshas. It is efficacious in poison, heart disease, colic, piles, leprosy, amla pittam (dyspepsia with acidity and an abnormal excess of pittam), constipation, leucoderma, and toxin. It also cures and prevents senal decay. It causes vomiting and purgation.

सस्यकस्य शोधनम् ।

प्रथमो विधिः ।

सस्यकं शुद्धिमाप्नोति रक्तवर्गेण भावितम् । १  
स्नेहवर्गेण संसिक्तं सप्तवारमदूषितम् ॥

*Purification of sasyakam.  
First process.*

Sasyakam is purified, if subjected to bhavana for seven times with the racta-varga, and saturated very carefully with the sneha-varga, after each act of bhavana.

\* कुसुमं अदिरो लाक्षा मञ्जिष्ठा रक्तचन्दनम् ।

अक्षीवं वन्धुजीवश्च तथा च पुरगन्धिनी ।

माषिकं चेति विहेयो रक्तवर्गोऽतिरज्ञनः ॥

( अक्षीवमित्यस्य स्थले पाठान्तरं “अक्षी च ।” “तथा च पुर-  
गन्धिनी” इत्येतत्स्य स्थले पाठान्तरं “तथा कर्पूरगन्धिनी” इति ।

effect an immediate cure of colic by touch only. It has also the properties possessed by the finger ring referred to in page 109.

अथ तुत्थसत्त्वस्य तथा सस्यकसत्त्वस्य मारणम् ।

प्रथमो विधिः ।

मीनाक्षिशिलाभिद्रावसत्त्वद्विगुणगन्धकम् ।  
पिण्ठं तु लेपयेत् सत्त्वं सास्यकं तुत्थजं तथा ।  
मूषामध्ये च संरुध्य यत्ताह गजपुटे पचेत् ॥  
समांशेन पुनर्गन्धं दत्तवा द्रावैश्च लोलयेत् ।  
एवं सप्तपुटैः पकं सत्त्वं भस्मीभवेद् ध्रुवम् ॥

*Incineration of the essence of tuttham and that of sasyakam.*

*First process.*

Essence of tuttham or of sasyakam is to be coated all over with a paste made of the juices of pashana bhedi and hilamochika, rubbed with sulphur, double in quantity of the essence itself. It is then to be confined in a crucible and subjected to heat by Gajaputam. It is again to be coated all over with a paste made of the same juices and sulphur, equal in quantity to the essence itself, and subjected to Gaja putam. Performance of the second process for seven times will result in the incineration of the essence.

द्वितीयो विधिः ।

सत्त्वस्य द्विगुणं सूतं गन्धं देयं चतुर्गुणम् ।  
जस्मीराम्लेन तत्सर्वं मर्दयेत् प्रहरत्रयम् ॥

आच्छाद्य धूर्त्तपत्रैश्च रुद्धा गजपुटे पचेत् ।  
स्वांगशीतं तु चूर्णितं मृतं भवति निश्चितम् ॥

*Second process.*

One part of the essence, two parts of mercury, and four parts of sulphur are to be rubbed together with lime juice for nine hours, then covered with dhutura leaves, and subjected to Gaja putam. The essence, when cooled of itself, is then to be reduced to powder. This is how it is killed.

अथ तुत्थसस्यकविकारस्य शान्तिः ।  
जम्बीररसमादाय पिवेच्च दिवसत्रयम् ।  
अनेन तुत्थकः शान्तिमेति वा लाजवारिणा ॥

*How to remedy the evil effects of impure tutthaka and sasyaka.*

The evil effects followed by an improper use of tutthaka and sasyaka can be counteracted by the taking of lime juice for three days. The same result is obtained by the drinking of water in which fried paddy ( not rice ) is kept immersed for some time.

अथ चपलः । \*

यत्र जातौ नागवंगौ चपलस्तत्र जायते ।

गौरः श्वेतोऽरुणः कृष्णश्चपलस्तु चतुर्विधः ॥

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\* चपलस्तु दुर्लभोऽधुना । नागवङ्म्योरुपथातुरेवायं प्रतीयते ।  
प्रत्यक्षारस्य प्रधला धेष्ठापि तं लब्धुं न शक्नवती ।

हेमाभश्चैव ताराभो विशेषाद् रसवन्धकौ ।  
 शेषस्तु मध्यो लाक्षावच्छीघ्रद्रावौतु निस्फलौ ॥  
 वङ्गवद् द्रवते वहौ चपलस्तेन कीर्तिः ।  
 चपलः स्फटिकच्छायः षड्स्त्रः क्लिंग्धको गुरुः ॥  
 चपलो लेखनः स्त्रिंश्चो देहलौहकरो मतः ।  
 रसराजसहायः स्यात् तिक्तोषणोमधुरस्तथा ।  
 त्रिदोषग्नोऽतिवृष्यश्च रसवंधविधायकः ॥  
 गुल्मामशूलशोषेषु प्रमेहेषु ज्वरेषु च ।  
 प्रदरेषु प्रयोक्तव्यश्चपलस्त्वमृतोपमः ॥

*Chapala.* \*

Chapala is obtained in mines from which lead and tin are procured. It is of four different kinds, viz., gold coloured, white, red, and black. The first two are especially suitable for solidification of mercury. The third and the fourth melt quickly like lac and are useless. Chapala (meaning subtle) is so called because it melts over fire as quickly as tin. Chapala has the appearance of quartz. It has six faces ; it is soothing and heavy.

Chapala is a curer of obesity ; it is soothing and has the property of making the body as hard as steel. It is a helper of mercury ; it is bitter, strong, and sweet in taste. It is a remover of an abnormal excess of the three doshas ; is a great nutritive, and has the

\* It appears to be an ore containing lead or tin. It is now-a-days very rare ; and the author has not yet been able to procure it.

property of solidifying mercury. This nectar-like substance may be used in gulma, mucus, colic, consumption, gonorrhoea, fever, leucorrhoea, and menorrhagia.

चपलस्य शोधनम् ।

जस्तीरककौटकशृङ्गवेरैर्विभावनाभिश्चपलस्य

शुद्धिः ।

*Purification of Chapala.*

Chapala is purified, if subjected to bhavana with the juices of lime fruit, karkotaka, and ginger.

चपलस्य सत्त्वपातनम् ।

शैलं हि चूर्णयित्वाऽथ धान्याम्लोपविषैर्विषैः ।

पिण्डं वद्धा तु विधिवत् पातयेच्चपलं भिषक् ॥

*Extraction of essence from Chapala.*

The ore of chapala is to be powdered, rubbed with kanji, poisons, and semi-poisons, and made into a lump from which essence is to be extracted (by means of a Patala kosthika or Patala Jantram).

अथ नागसम्प्रबन्धपलः ।

त्रिंशत्पलमितं नागं भानुदुग्धेन मर्दितम् ।

यत्ततः पुटयेत् तावद् यावत् कर्षावशेषितम् ॥

न तत् पुटसहस्रेण क्षयमायाति सर्वथा ।

चपलोऽयं समादिष्टो वार्त्तिकैर्नागसंभवः ॥

इत्थं हि चपलः कार्यो वह्न्यापि न संशयः ।  
 तत् स्पृष्टहस्तसंस्पृष्टः केवलो वध्यते रसः ।  
 स रसो धातुवादेषु शस्यते न रसायणे ॥

*Chapala produced from lead and tin.*

One hundred and twenty tolas of lead are to be rubbed with the milk of arka, and subjected to heat by putam, until the quantity of the lead is reduced to one tola only. It will no longer undergo any diminution in quantity, even if it be subjected to putam for one thousand times. This substance is called chapala produced from lead. Such a chapala may also be produced from tin in a similar manner. Mercury is at once solidified, if grasped within the palm of a hand, previously smeared with the chapala produced from lead or tin. Mercury, so solidified, is commendable for alchemical purposes, but not for medical purposes.

अथ रसकः ( खर्परः ) ।

रसकः खर्परो ज्ञेयः खर्परतुत्थकञ्च सः ।  
 यशोदस्योपधातुर्हि यशोदसदृशो गुणैः ॥  
 रसको द्विविधः प्रोक्तो दुर्दरः \* कारवेलकः ।  
 सदलो दुर्दरः प्रोक्तो निर्दलः कारवेलकः ॥  
 सत्त्वपाते शुभः पूर्वो द्वितीयश्चौषधादिषु ।  
 मृतपाषाणगुडैस्तुल्यन्निविधो रसको मतः ।

\* दुर्दरः इति पाठान्तरम् ।

पीतस्तु मृत्तिकाकारः श्रेष्ठः स्यात् स तु पत्रलः ।  
 गुडाभो मध्यमः स्थूलः पाषा गाभो कनिष्ठकः ॥  
 रसकः सर्वमेहम्बः कफपित्तविनाशनः ।  
 नेत्ररोगचयम्बश्च लौहपारदरञ्जनः ॥  
 रसश्च रसकश्चोभौ येनामिसहनौ कृतौ ।  
 देहलौहमयी सिञ्चिर्दर्दसी तस्य न संशयः ॥

*Rasaka or kharparo (calamine).*

Rasaka is of two kinds, viz, "Durdara" \* and "karabella." The variety which has got layers is called the "Durdara" and the one which has got no layers is called the "karabella." The first variety is to be preferred for the purpose of extraction of essence, whereas the second one is more suitable for purpose of being used in medicines. Rasaka resembles in appearance three different things, viz, mud, stone, and molasses. The first is yellow in colour and is full of layers. Both the second and the third are thick and without layers. In quality, the second is inferior to the first, and the third is inferior to the second. Rasaka cures all sorts of venereal diseases and eye-diseases ; it pacifies an abnormal excess of the three doshas, and is a dyer of iron and mercury. The art of transforming the body into steel becomes a hand maid, as it were, to the person who can make mercury and rasaka stand fire.

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• "Dardura," according to another version.

अग्निसहने रसकस्य अक्षमता ।

अस्थिरोऽग्निगतोऽत्यर्थं दह्यते क्षणमात्रतः ।  
तस्य स्थैर्यकरं द्रव्यं दुर्लभं धरणीतले ॥

*Inability of Rasaka to stand fire.*

Rasaka cannot stand fire. It is so combustible that it burns on a slight heat being applied to it. There are a few things in this world which can make rasaka stand fire.

रसकस्याग्निसहतासम्पादनम् ।

प्रथमो विधिः ।

शुद्धकिंचुलजैः सत्वैस्तद्रसैर्वापि मर्हितः ।  
स्थैर्यं भजेत् स रसको नान्यैः कोटिशतैरपि ॥

*How rasaka may be made to stand fire.*

*First process.*

Rasaka can be made to stand fire, if it is rubbed with the essence of earth-worm or with the liquid expressed from it.

द्वितीयो विधिः ।

करण्यकादलमादाय तद्वलं कारयेद् द्विधा ।  
एकस्मिन् तद्वले धृत्वा खर्परं माषवत् कृतम् ॥  
द्वितीयमपरं दत्त्वोपरिष्ठात् करण्यकादलम् ।  
निरुद्ध्य च दले तत्तु खरमूत्रस्य मध्यगे ॥

क्रियते स्वेदनं तावत् यावन्मूत्रक्षयो भवेत् ।  
एवं दिनत्रयं रोधः क्रियते तद्वलस्य च ॥  
त्रिवारं क्रियतेऽप्येवं तद्वले खर्परस्य च ।  
अङ्गेशं जायते नूनमन्निस्थायी च खर्परः ॥  
यदि वहौ विनिक्षिप्तः खर्परो धूमवान् भवेत् ।  
तदा पुनर्द्वाले देयः खर्परो दृढतां ब्रजेत् ॥  
क्षारिकालवणे पश्चात् खर्परः पाच्यते पुनः ।  
दिनद्वयं भवेदेवं पातः खर्परकस्य च ॥  
पुनरमौ परीक्षेत खर्परं दृढमुत्तमम् ।  
यदि धूमो विद्यश्यते खर्परं पाच्यतां पुनः ॥  
पुनश्च दीयतां तत्र भूनागतनुजद्रवः ।  
भावयेत् पुटयेत् सप्तभावनाभिश्च खर्परम् ॥

*Second process.*

Kharpara is to be broken into pieces like gram, and kept inside a blade of kanya split up into two, immersed in ass's urine, and boiled until the urine evaporates altogether. This process is to be continued for three days, after which the blade is to be replaced by a new one, which is also to be boiled in the same way for 3 days. This process is to be performed thrice. This is how kharpara is enabled to stand fire without much difficulty. If the kharpara still emits smoke when placed on fire, it is again to be boiled in the aforesaid way as long as necessary. The

kharpara is next to be boiled in a solution of kshari salt for 2 days which will result in its incineration. It is again to be put to the test of being placed on fire. If it still emits smoke, it is again to be boiled in the fore-going manner, then subjected to bhavana for seven times with the liquid expressed from earth worms, and heated by putam after each act of bhavana.

### अथ रसकस्य शोधनम् ।

प्रथमो विधिः ।

कटुकालाबुनियर्यास आलोड्य रसकं पचेत् ।  
शोधितं दोषनिर्मुकं पीतवर्णं तु जायते ॥

*Purification of kharpara.*

*First process.*

Rasaka assumes a yellow appearance, and is purified, if it is saturated with the juice of bitter alabu and then heated.

द्वितीयो विधिः ।

खर्परः परिसंततः सप्तवारं निमज्जितः ।  
बीजपूररसस्यान्तर्निर्मलत्वं समश्नुते ॥

*Second process.*

Kharpara is purified, if it is heated for seven times, and is immersed in the juice of bijapura, after each act of heating.

तृतीयो विधिः ।

नरमूत्रे वा श्वमूत्रे वा तक्रे वा काञ्जिकेऽथवा ।  
प्रताप्य मज्जितं सम्यक् खर्परं परिशुद्ध्यति ॥

*Third process.*

Kharpara is purified, if it is heated and immersed in man's urine, or horse's urine, or whey, or kanji.

चतुर्थो विधिः ।

नरमूत्रे च गोमूत्रे सप्ताहं रसकं पचेत् ।  
दोलायन्त्रेण शुद्धिः स्यात् ततः कार्यर्थेषु योजयेत् ॥

*Fourth process.*

Rasaka is purified, if it is boiled in man's urine or cow's urine for a week by means of a Dola Jantram.

पञ्चमो विधिः ।

पुष्पाणां रक्तपीतानां रसैः पिष्टा च भावयेत् ।  
नरमूत्रैश्च गोमूत्रैर्यवाम्लैश्च सस्तन्धवैः ॥

*Fifth process.*

Rasaka is purified, if it is rubbed with the juices of red and yellow flowers and then subjected to bhavana with cow's urine, or man's urine, or aranala, or saubir amla, each mixed with rock salt.

अथ खर्परस्य मारणम् ।

प्रथमो विधिः ।

खर्परं पारदेनैव यामाष्टकं विपाचयेत् ।  
वालुकायन्त्रमध्यस्थं शोभनं भस्म जायते ॥

*First process.*

Kharpara is reduced to fine ashes, if rubbed with mercury and subjected to heat for 8 hours, by means of a Baluka Jantram.

द्वितीयो विधिः ।

खर्परं लौहपात्रस्थं चुक्ष्यां दत्त्वा विपाचयेत् ।

गलिते सैन्धवं चूर्णं दत्त्वा दत्त्वा विमर्दयेत् ।

भूयः पलाशदण्डेन यावद् भस्मीभवेत् तु तत् ॥

*Second process.*

Kharpara is incinerated, if it is placed over fire in an iron pot, and when smelted, mixed with saindhava salt being put upon it little by little, and turned constantly by means of a rod made of Palasha wood,

तृतीयो विधिः ।

खर्परं पिण्डकं कृत्वा लवणान्तर्गतं पचेत् ।

जायते शोभनं भस्म सर्वरोगापहं स्मृतम् ॥

*Third process.*

Kharpara is incinerated, and as such, cures all sorts of diseases, if subjected to heat by means of a Lavana Jantram.

अथ रसकस्य सत्त्वपातनम् ।

प्रथमो विधिः ।

हरिद्रात्रिफलारालसिन्धुधूमैः सटंकणैः ।

सारुष्करैश्च पादांशैः साम्लैः संमर्द्य खर्परम् ॥ ०

\* आरुष्करो मङ्गातकः ।

लिप्तं वृन्ताकमूषायां शोषयित्वा निरुद्ध्य च ।  
 मूषां मूषोपरि न्यस्य खर्परं प्रधमेत् ततः ॥  
 खर्परे प्रद्रुते ज्वाला भवेन्नीला सिता यदि ।  
 तदा संदंशतो मूषां धृत्वा कृत्वा त्वधोमुखीम् ।  
 शनैरास्फालयेद् भूमौ यथा नालं न भज्यते ॥  
 वङ्गाभं पतितं सत्त्वं समादाय नियोजयेत् ।  
 एवं द्वित्रिचतुर्वारैः सर्वं सत्त्वं विनिःसरेत् ॥  
 यशोदमेव सत्त्वं तद् यशोदं भिषजां मतम् ।  
 पूब्वोक्तौषधियोगात् यशोदादधिकं गुणैः ॥

*Extraction of essence from Rasaka (calamine).*

*First process.*

Kharpara is to be rubbed with one fourth its quantity of haridra, triphala, rala, saindhava, dhuma (soot), tankanam, bhallataka, and a sufficient quantity of the amlas (sour vegetable juices), and made into a paste with which is to be painted the inner surface of a crucible, called "Brintaka-musha" (see page 291 vol. I). When dried, the crucible is to be covered with a lid placed lightly on the mouth. The crucible is to be heated until the rasaka gets smelted, and emits, through a hole in the crucible, a smoke of blue white colour. The inner crucible is then to be taken out and turned upside down on the ground, so carefully as not to let it break. All the essence, which has the appearance of tin, will thus be obtained by heating the crucible for two or three times. The essence, thus obtained, is no other than jasoda (zinc), but the drugs,

(i, e, haridra, etc.) used in the extraction of the essence, imparts to it a quality which makes it much superior to ordinary zinc in point of medicinal properties.

द्वितीयो विधिः ।

साभयाजतुभूनागनिशाध्मजटंकणम् ।  
मूकमूषागतं ध्मातं सत्त्वं मुञ्चति खर्परम् ॥

*Second process.*

Rasaka discharges its essence, if rubbed with haritaki, laksha, earth worm, haridra, soot, and tankanam, and heated by means of a muka musha. \*

तृतीयो विधिः ।

लाक्षागुडासुरीपथ्याहरिद्रासर्जटंकणैः ।  
सम्यक् संचूर्ण्य तत् पकं गोदुग्धेन घृतेन च ॥  
वृन्ताकमूषिकामध्ये निरुद्ध्य गुटिकाकृति ।  
ध्मात्वा ध्मात्वा समाकृष्य पातयित्वा शिलातले ।  
सत्त्वं वङ्गाकृति ग्राह्यं रसकस्य मनोहरम् ॥  
यद्वा जलयुतां स्थालीं निखनेत् कोष्ठिकोदरे ।  
सच्छिद्रं तन्मुखे मल्लं तन्मुखेऽधमुखीं चिपेत् ॥  
मूषोपरि शिखित्रांश्च प्रक्षिप्य प्रधमेहृ दृढम् ।  
पतितं स्थालिकानीरे सत्त्वमादाय योजयेत् ॥ +

\* Muka musha (dumb crucible) and andha musha (blind crucible) refer to the same kind of crucible—a crucible not provided with any passage for the entrance of air into it.

\* पतच्छि पातालार्थ्य यन्त्रम् । प्रथम खण्डे १७६ पृष्ठे प्रदत्तास्य  
घर्णना संशोध्यतेऽधुना —

*Third process.*

Rasaka is to be rubbed with the powders of laksha, gurh ( molasses ), white mustard, rala, and tankanam, roasted with cow's milk and ghee, and made into a ball. It is then to be confined in a Brintaka musha and subjected to heat in the manner explained in the first process.

Essence from the ball may also be extracted in the following manner :—Place an earthen vessel full of water, inside a pit cut into the ground, and put an earthen basin full of holes upon the mouth of the vessel. The crucible containing the ball referred to above is now to be placed upside down upon the earthen basin, and charcoal fire to be placed all round the crucible. This will result in the essence of rasaka falling into the water in the vessel. \*

हस्तप्रमाणं निष्ठं च गर्तुं कृत्वा प्रयत्नतः ।  
 तस्मिन् भाण्डञ्ज संसाप्य तथान्यत् पात्रमाहरेत् ॥  
 तस्मिन्नांशेषवर्गञ्ज दत्त्वान्यञ्ज शरावकम् ।  
 मुखे संसाप्य छिद्राणि कृत्वा चैव शरावके ॥  
 सशरावमधोमुखं गर्तस्थे भाजने न्यसेत् ।  
 संधिलेपं ततः कृत्वा गर्तमापूर्य मृत्स्नया ॥  
 पश्चादग्निं च प्रज्वाल्य सांगं शीर्तं समुद्दरेत् ।  
 उपरिस्तं तु यत् पात्रं युक्तया तथा समाहरेत् ॥  
 निष्ठस्तादु भाजनात् सत्त्वं तेलं वार्कं समुद्दरेत् ।  
 पातालार्घ्यमिदं यन्त्रं भाषितं शम्भुना स्यम् ॥

- This refers to what is called Patala Jantram, (see page 280, vol I), a correct description of which is given here :—

Patala Jantram.

In a pit in the ground, one cubit deep, place a vessel. Another vessel containing prescribed materials and having its mouth tightly

सतालकरसकसत्त्वभस्म । \*

तत् सत्त्वं तालकोपेतं प्रक्षिप्य खलु खर्परे ।  
 मर्दयेल्लोहदराङेन भस्मीभवति निश्चितम् ॥  
 तद्भस्म मृतकान्तेन समेन सह योजयेत् ।  
 अष्टगुज्जामितं चूर्णं त्रिफलाकाथसंयुतम् ॥  
 कान्तपात्रस्थितं रात्रौ तिलजप्रतिवापकम् ।  
 निषेवितं निहन्त्याशु मधुमेहमपि ध्रुवम् ॥  
 पित्तं क्षयं च पाण्डुं च श्वयथुं गुल्ममेव च ।  
 रक्तगुल्मं च नारीणां प्रदरं सोमरोगकम् ॥  
 योनिरोगानशेषांश्च विषमांश्च ज्वरानपि ।  
 रजःशूलं च नारीणां कासं श्वासं च हिक्काम् ॥

*Incineration of the essence of rasaka.*

Essence of rasaka with haritala is to be placed over fire upon an earthen pot or an iron cauldron, with an equal quantity of purified haritalam being put upon it, little by little, and turned all the while by means of an iron rod, until the whole thing is reduced to ashes. This powder is to be mixed with an equal quantity of incinerated kanta iron and is to be applied in doses

covered with a basin, full of holes, is to be placed upside down upon the mouth of the first vessel. The joints are to be closed and the pit covered with mud. The apparatus is then to be heated by means of charcoal fire being placed all round the upper vessel, when cooled of itself, the essence, oil, or tincture, as the case may be, is to be taken out from inside the lower vessel.

\* अग्रे यशोदस्य भस्मीकरणविधिर्द्वयः ।

of 8 ractis a day with the accompaniment of the decoction of triphala, kept overnight in a kanta iron pot, with three or four drops of oil extracted from tila, (sesamus) put upon it. It speedily cures the following diseases :—spermatorrhœa, pittam (an excess of the animal heat), consumption, anemia, dropsy, gulma, racta-gulma of women, leucorrhœa, menorrhagia, diabetes, all sorts of vaginal diseases, malaria, kala-azar, pain at the time of menstruation, bronchitis, asthma, and hiccough.

रसकेन रसादीनां रजनम् ।

नरमूत्रे स्थितो मासं रसको रजयेद् ध्रुवम् ।

शुद्धताम्रं रसं तारं शुद्धस्वर्णसमप्रभम् ॥

*Dyeing of mercury, etc. by rasaka.*

Rasaka, kept immersed in man's urine for one month, acquires the property of investing pure copper, mercury, and silver with the colour of pure gold.

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द्वितीयोऽध्यायः ।

अथ गन्धकः ।

गन्धाश्मा गन्धको गन्धो गन्धी च गन्धिको वलिः ।  
सौगन्धिकः सुगन्धिकः पामझो गन्धमोदनः ॥  
शुल्वारिः पूतगन्धश्च कुष्ठारिद्वयगन्धकः ।  
सुगन्धी रसगन्धश्च कीटझः क्रूरगन्धकः ॥  
नवनीतस्तथा प्रोक्तो गन्धेशः शरभूमिजः ।  
सेवितो वलिना सोऽयं प्रभूतवलहेतवे ।  
तस्माद् वलिवसेत्युक्तो गौरीरजो मनोहरः ॥

गन्धकस्य प्रकाराः ।

चतुर्धा गन्धको ज्ञेयो वणैः श्वेतादिभिः खलु ।  
श्वेतोऽत्र खटिकाकारो लेपनाळ्होहमारणः ॥  
तथा चामलसारः स्यात् यो भवेत् पीतवर्णवान् ।  
शुकपिच्छः स एव स्यात् श्रेष्ठो रसे रसायने ॥  
रक्तश्च शुकतुणडाख्यो धातुवादविधौ वरः ।  
दुल्भः कृष्णवर्णश्च स जरामृत्युनाशनः ॥

## CHAPTER II.

*Gandhaka (Sulphur).*

*Variety of sulphur.*

Gandhaka is of four different kinds, according to its colour. The white variety has the appearance of khati or chalk ; it is capable of incinerating a metal by besmearing the latter (with white sulphur rubbed

with a vegetable acid, and then heating it by a putam). The yellow variety is called the "amala-sara." It has the colour of the beak of a Suka (parrot) ; it is best suited to the requirements of mercury and of medicines prepared with a view to cure physical decay and senility. The red variety is best suited to the requirements of alchemy. The black variety is very rare ; it is capable of overcoming senility and death.

गन्धकस्य गुणः ।

गन्धाश्माऽति रसायनः सुमधुरः पाके कटूषणे मतः  
कण्डूकुष्ठविसर्पद्रुदलनो दीतानलः पाचनः ।  
आमोन्मोचनशोषणे विषहरः सूतेन्द्रवीर्यप्रदः  
खण्डेरधिको वलात् क्रिमिहरः सत्त्वात्मकः

सूतजित् ॥

*Properties of sulphur.*

Sulphur arrests and cures physical decay and senility ; it is sweet in taste, but turns pungent and hot, when digested in the stomach. It cures itches, leprosy, erysipelas, and ring worm. It increases appetite and helps digestion of food. It destroys mucus and eliminates it from the system. It does away with poison, and imparts potency to mercury. It destroys worms, and is a greater tonic than even gold.

गन्धकशोधनस्यावश्यकता ।

गन्धे मलद्रयं दृष्टं शिलाचूर्णं विषं तथा ।  
शोधितव्यस्ततो यदादभिज्ञेन यथाविधि ॥

अशुद्धगन्धको न्याज् जीवनमप्यपथ्यतः ॥  
अशुद्धगन्धः कुरुते च कुष्ठं तापं ध्रमं पित्तरुजां  
तथैव ।

रूपं सुखं वीर्यवलं निहन्ति तस्माद्धि शुद्धो  
विनियोजनीयः ।

*Sulphur is to be purified.*

Sulphur contains two foreign matters, viz, particles of stone and poison. It is therefore to be purified very carefully. Impure sulphur gives rise to leprosy, inflammation, giddiness, diseases due to an excess of pittam, and loss of beauty, happiness, strength, and semen.

अथ गन्धकस्य शोधनम् ।

प्रथमो विधिः ।

पयःस्त्रिन्नो घटीमात्रं वारिधौतो हि गन्धकः ।  
गव्याजविद्रुतो वस्त्रात् गालितः शुद्धिमृच्छति ॥  
एवं संशोधितः सोऽयं पाषाणानम्बरे त्यजेत् ।  
घृते विषं तुषाकारं स्वयं पिण्डत्वमेति च ॥  
इति शुद्धो हि गन्धाश्मा नापथ्यैर्विकृतिं व्रजेत् ।  
अपथ्यादन्यथा हन्यात् पीतं हालाहलं यथा ॥

*Purification of Gandhaka,  
First process.*

Gandhaka is to be smelted with cow's ghee, and immediately filtered through a piece of cloth into a

pot, filled with milk, with which it is to be boiled for 24 minutes, and then washed with water. Gandhaka is thus purified and turns into lumps, leaving the particles of stone on the piece of cloth, the poison in the shape of husks being mixed with the ghee which separates itself from the sulphur. One who takes gandhaka, thus purified, need not be afraid of any reactionary after-effects, even though one takes unwholesome food at the time of taking the sulphur. Gandhaka, not properly purified, proves as harmful as a strong poison, especially if a bad diet is taken.

द्वितीयो विधिः ।

गन्धकं द्रावितं वस्त्रपूतं भृङ्गरसे क्षिपेत् ।  
 चूर्णयित्वा ततस्तच्च स्वेदयेत् तदूरसैः क्षणम् ॥  
 द्रावितं पुनरेनं तु पुनर्भृङ्गरसे क्षिपेत् ।  
 एवं विशोधितं गन्धं सर्वकार्ये नियोजयेत् ॥

*Second process.*

Gandhaka is to be smelted and thrown, through a piece of cloth, into the juice of bhringaraja. It is then to be powdered and boiled with the same juice for some time. It is next to be smelted again, and thrown into the juice of bhringaraja. Gandhaka, thus purified, may be used for all purposes.

तृतीयो विधिः ।

आदौ गन्धकटंकादि द्वालयेज् जस्मवारिणा ।  
 इष्टसंलभ्यूल्यादिमलं तेन विशीर्यते ॥

साज्यभारडे पथः क्षिप्त्वा वस्त्रेणाच्छाय तन्मुखम् ।  
 तत्पृष्ठे गन्धकं क्षिप्त्वा शरावेण पिधापयेत् ॥  
 भारडं निःक्षिप्त्य भूम्यन्तरुच्छृङ् देयं पुटं लघु ।  
 ततः क्षीरे द्रुतं गन्धं शुच्छं योगेषु योजयेत् ।  
 अथवा साज्यकाञ्जिकभारडे चैवं विशुद्ध्यति ॥

*Third process.*

Gandhaka, tankanam, etc. are, first of all, to be washed with lime juice, which removes the dirt attached to their surfaces.

Cover the mouth of an earthen vessel by means of a piece of cloth tightly bound, and put sulphur upon this cloth, covering it with an earthen basin, the joint being closed with mud, etc., The vessel is then to be kept inside a pit made in the ground in such a way as to keep the brim of the vessel on the level of the surface of the earth, the hollow round the vessel being filled in with loose earth. A fire with sixteen pieces of cowdung cakes is now to be made all round the earthen basin. Sulphur, smelted by the fire and making its way through the cloth, will fall into the milk mixed with clarified butter, contained in the vessel, and will thus be purified.

चतुर्थो विधिः ।

पादांशटंकणोपेतं गन्धकमतियत्तः ।  
 मर्दयेन् मातुलुङ्गोत्थै रुतैलेन भावयेत् ॥

चूर्णं कृत्वा प्रयत्नेन शनैर्गन्धं खरातपे ।  
इत्थं विशोधितं गन्धं सर्वयोगेषु योजयेत् ॥

*Fourth process.*

Gandhaka, with one fourth its quantity of tankanam, is to be rubbed with the juice of matulungu, then powdered very carefully, and subjected to bhavana with castor oil in the intense heat of the sun. Thus purified, Gandhaka becomes fit for use in every way.

अथ गन्धकसेवनविधिः ।

( १ )

इत्थं विशुद्धद्विफलाज्यभूषण-  
मध्वन्वितः शाणमितो हि लीढः ।  
गृध्राक्षितुल्यं कुरुतेऽक्षियुम्मं  
करोति रोगोऽभिभृतदीर्घसायुः ॥

*How to take gandhaka.*

( १ )

Gandhaka, purified in the way described above, if taken every morning, in doses of one fourth of a tola a day, with triphala, ghee, juice of bhringaraja, and honey gives the man who takes it a long life, being free from diseases, and an eye sight as clear and strong as that of a vulture.

( २ )

घृताक्के लौहपात्रे तु विद्रुतं शुद्धगन्धकम् ।  
 घृताक्कदर्विकाक्षितं द्विनिष्कप्रभितं भजेत् ।  
 हन्ति क्षयमुखान् रोगान् कुष्ठरोगं विशेषतः ॥

( २ )

Sulphur, duly purified, and smelted in an iron pot, smeared with ghee, and taken out of the pot by means of an iron ladle smeared with ghee, may be taken for the cure of phthisis and other diseases, and especially of leprosy.

( ३ )

मोचाफलेन त्वग्दोषं चित्रकेन वलक्ष्यम् ।  
 आटरूषकषायेन क्षयकासान् जयेद् भृशम् ॥  
 मन्दानलं संहरति त्रिफलाक्षाथसंयुतः ।  
 उच्छ्रगान् सकलान् रोगान् हन्ति शीघ्रं  
 सुगन्धकः ॥

( ३ )

Gandhaka cures skin diseases, if taken with ripe banana fruit. It cures loss of strength, if taken with powdered chitraka root. It also cures loss of appetite, if taken with a decoction of triphala. All sorts of diseases pertaining to the upper part of the body are cured very soon by gandhaka, well prepared and taken regularly.

( ४ )

सुगन्धको निष्कमितस्तु दुग्धैः  
सेवयो हि मासं वलवीर्यवृद्धैः ।  
वर्षाच्छ्रेयोगान् निखिलार्त्तिनाशं  
दीर्घायुषं नेत्रसुखं ददाति ॥

( ५ )

Purified sulphur increases strength and semen, if taken for a month in doses of one fourth of a tola per day with milk. Taken for six months at a stretch, it cures all sorts of diseases, and increases longevity and eye-sight.

( ५ )

चूर्णीकृत्य पलानि पञ्च नितरां गन्धाशमनो यतः ।  
तच्चूर्णं त्रिगुणेन मार्कवरसैश्चायाविशुष्कं कृतम् ॥  
पञ्चाच्चूर्णं च तस्मिन्नभयमधुघृतं प्रत्येकमेषां पलम् ।  
वृद्धो यौवनमेति मासयुगलं खादेन्नरो प्रत्यहम् ॥

( ५ )

Sulphur, five palams in quantity, is to be powdered, saturated with three times its weight of the juice of bhringaraja, and dried in shade (without being exposed to the heat of fire or sun or electricity). To this is to be added haritaki, honey, and ghee, one palam each. The total quantity, thus prepared, is to be taken in the course of two months (in doses of  $\frac{1}{8}$ th part of the whole thing per day). This procedure may result in an old man being restored to youth.

( ६ )

सद्गन्धश्च विचूर्णितं पिवति यस्तैलेन कषोन्मितम् ।  
 अभ्यंगोषणजलावसेचनरतः काले यथा प्रत्यहम् ॥  
 सप्ताहात् त्रितयान् निहन्ति विषमपापादिसर्वान्  
 रुजो ।

नित्याभ्यासवशाद् विनष्टसकलक्लेशोपतापः पुमान् ॥

( ६ )

A man is freed in three weeks from carbuncle, piles, etc. if he takes sulphur, well prepared, in doses of one fourth of a tola, rubbed with a little of tila oil, and if he takes bath regularly every day in tepid water. One who is habituated to take sulphur in the above way is freed from all physical ailments and diseases.

( ० )

यो ना खादति वा सुचूर्णितमिदं गन्धाशम कृष्णासमम् ।  
 पथ्यातुल्यमपि प्रपूजितशुरुभूतेशपूजारतः ॥  
 आहारादिषु यन्त्रणादिरहितः स्यात् पुष्टिवीर्याधिकः ।  
 प्रोत्फुल्लास्तुजनेत्रयुप्तविद्वस्तु भीकराभासुरः ॥

( ७ )

One who takes powdered gandhaka, with an equal quantity of pippali and haritaki, becomes strong and healthy, with a very clear and keen eye-sight.

( ८ )

शुद्धो वलिगोपयसा विभाव्यस्ततश्चतुर्जात  
गुडूचिकाभिः ।  
पथ्याद्धात्रीकटुभृंगराजैर्मार्व्योऽष्टवारं  
पृथगाद्रैकेरण ॥  
सिद्धे सितां योजय तुल्यभागां रसायनं गन्धक-  
संज्ञितं स्यात् ।  
धातुक्षयं मेहगणाम्रिमान्यं शूलं तथा कोष्ठगतांश्च  
रोगान् ॥  
कुष्टान्यथाष्टादशरोगसंख्यान् निवारयत्येव च  
राजयोग्यम् ।  
कषोन्मिते सेवित एति मत्तयो वीर्यं च पुष्टिं  
वलवाकप्रदीप्तिम् ॥

*The Rasayana Gandhaka.*

( ८ )

Purified sulphur is to be subjected to bhavana with cow's milk, and the decoction or juice of each of the following separately :—chaturjata, guduchi, haritaki, bibhitaki, amalaki, trikatu, bhringaraja, and ginger. When this is done, the product is to be mixed with an equal quantity of sugar. The medicine, thus prepared, is called the "Rasayana gandhaka." If taken in doses of one tola a day, it prevents waste of the dhatus, cures all sorts of spermatorrhoea and gonorrhoea, loss of appetite, colic, diseases

pertaining to the stomach, and the eighteen different kinds of leprosy. It increases semen, strength, and power of speech.

( ६ )

गन्धकस्तुल्यमरिचः षड् गुणत्रिफलान्वितः ।  
 घृष्टः शम्पाकमूलेन पीतश्चाखिलकुष्ठहा ॥  
 तन्मूलसलिले पिष्टं लेपयेत् प्रत्यहं तनौ ।  
 दृष्टप्रत्यययोगोऽयं सर्वत्र प्रतिवीर्यवान् ॥

( ७ )

All sorts of leprosy are cured, if gandhaka is taken with an equal quantity of maricha and six times its weight of triphala, all rubbed with the juice of the root of aragbadha, and if at the same time gandhaka rubbed with the very same juice is applied externally.

अथ गन्धकतैलम् ।

( ८ )

कलां गव्योषसंयुक्तं गन्धकं श्लदणचूर्णितम् ।  
 अरलिमात्रवस्त्रे तद् विप्रकीर्यं विवेष्टय च ॥  
 सूत्रेण वेष्टयित्वाऽथ यामं तैले निमज्जयेत् ।  
 धृत्वा संदंशतो वर्त्तिमध्यं प्रज्ज्वालयेच्च तम् ॥  
 द्रुतो निपतितो गन्धो विन्दुशः काचभाजने ।  
 तां द्रुतिं प्रक्षिपेत् पत्रे नागवस्त्राखिविन्दुकान् ॥  
 वस्त्रे ने प्रमितं स्वच्छं सूतेन्द्रं च विमर्दयेत् ।  
 अहुल्याऽथ सपत्रां तां द्रुतिं सूतं च भक्षयेत् ॥

करोति दीपनं तीव्रं क्षयं पारखुं च नाशयेत् ।  
कासं श्वासं च शूलात्तिं ग्रहणीमतिदुर्धराम् ।  
आमं विनाशयत्याशु लघुत्वं प्रकरोति च ॥

*Sulphur oil.*

( १ )

Gandhaka, purified and very finely powdered, with one fourth its quantity of trikatu, is to be strewn over a piece of cloth, one aratni in length and in breadth. This cloth is then to be rolled up in the form of a candle entwined with cotton thread, and immersed in oil for three hours. The candle is then to be caught hold of by means of a forcep and one of its extremities to be set fire to over a glass pot on which is to fall smelted sulphur, drop by drop. Three drops of this sulphur oil, thrown on a pan (betel) leaf, is to be rubbed by means of the tip of a finger with mercury, three ractis in weight. The pan leaf with the sulphur oil and the mercury is then to be swallowed. Taken regularly, this medicine cures, in a short time, cough, asthma, colic, chronic diarrhoea, and mucus. It makes the system very light.

( २ )

अर्कक्षीरैः स्तुहीक्षीरैः वस्त्रं लेप्यं तु सतधा ।  
गन्धकं नवनीतेन पिष्टा वस्त्रं विलेपयेत् ॥  
तद्वर्त्तिर्ज्वलिता भारडे धता धार्याप्पधोमुखी ।  
तैलं पतत्यधोभारडे ग्राह्यं योगेषु योजयेत् ॥

( २ )

A piece of cloth is to be soaked for seven times with the milk of arka and snuhi. The cloth is next to be soaked with gandhaka rubbed with butter, made into a candle, and dried. This candle is to be held tight by means of a forcep over a pot, the lower extremity being set fire to in such a way as to let the smelted sulphur fall, drop by drop, into the pot. This liquid of sulphur may be used for all purposes.

( ३ )

आवर्तमाने पयसि दद्याद् गन्धकं रजः ।  
 तज्जातदधिजं सर्पिः गन्धतैलं निगद्यते ॥  
 गन्धतैलं गलतकुष्ठं हन्ति लेपाच्च भद्रणात् ।  
 अनेन पिण्डिका कार्या रसेन्द्रस्योक्तकर्मसु ॥

( ३ )

Powdered gandhaka is to be mixed with milk, when it is boiled. This milk is to be converted into curd. Clarified butter, prepared out of this curd, is called sulphur oil. It cures cancer leprosy by internal as well as external application.

गन्धकसेवने अपथ्यम् ।

( १ )

क्षाराम्लतैलसन्धानं विदाहि द्विदलं तथा ।  
 शुद्धगन्धकसेवायां त्यजेदति प्रयत्नतः ॥

*Dietary.*

( १ )

One who takes purified gandhaka should avoid the following :—kshara, amla, oil, fermented liquids, fried and roasted food stuff, and pulses of all kinds.

( २ )

लवणाम्लानि शाकानि द्विदलानि तथैव च ।  
स्त्रियश्चारोहनं याने गन्धसेवी विवर्जयेत् ॥

( २ )

One who takes gandhaka should avoid the following :—salt, sour things, leaves of vegetables, pulses, intercourse with women, and travels, especially on horse back and in carriages.

गन्धकस्य गन्धदूरीकरणम् ।

प्रथमो विधिः ।

विचूर्णं गन्धकं क्षीरे घनीभावं ब्रजेद् यथा ।  
सूर्यावर्त्तरसं तत्र पुनर्दत्त्वा पचेच्छन्नैः ॥  
पश्चात्त्वा पातयेत् प्राज्ञो जले त्रिफलसंभवे ।  
हरते गन्धको गन्धं निजं नास्तीह संशयः ॥

*Removal of odour from sulphur.*

Powdered sulphur is to be boiled with milk until it is condensed. It is then to be boiled with the juice of suryavarta, and then again with the decoction of triphala. Thus treated, gandhaka is deprived of its odour.

द्वितीयो विधिः ।

देवदाल्यम्लपर्णी वा नागरं वाऽथ दाङ्गिमम् ।  
 मातुलुङ्गं यथालाभं द्रवमेकस्य वाहरेत् ॥  
 गन्धकस्य तु पादांशटंकणाद्रवसंयुतम् ।  
 अनयोर्गन्धकं भाव्यं त्रिभिर्वारैस्ततः पुनः ॥  
 धत्तूरं तुलसी कृष्णा रसोनं देवदालिका ।  
 शिघ्रमूलं काकमाची कपूरं शङ्खिनीद्वयं ॥  
 कृष्णागुरुश्च कस्तूरी वन्ध्याककोटकी समम् ।  
 मातुलुङ्गरसैः पिष्टा चिपेदेरण्डतैलके ॥  
 अनेन लौहपात्रस्थं भावयेत् पूर्वगन्धकम् ।  
 त्रिवारं चौद्रतुल्यन्तु जायते गन्धवर्जितः ॥

*Second process.*

Gandhaka is to be subjected to bhavana for three times with a solution of one fourth its quantity of tankanam, dissolved with water, and the juice of any one or more of the following :—devadali, amlaparni, shunthi, darima, and matulunga. The gandhaka is again to be subjected to bhavana for three times in an iron pot with a liquid prepared by rubbing together the under-mentioned articles with the juice of matulunga, and then dissolving the paste-like thing with castor oil :—dhattura, black tulashi, rasona, devadali, root of shigru, kakamachi, karpura, two kinds of shankhini (shankhapuspi and shankhadari ? ), black aguru, kasturi, bandhya karkoti,—all of equal quantity.

This will render the sulphur devoid of odour, and as soft as honey.

गन्धकेन वेधनक्रिया ।

( १ )

पीतश्च गन्धकः सूतो रक्तचित्ररसैध्रुवम् ।  
वज्रीकीरण संपिण्ठौ वंगस्तम्भकरौ परौ ॥

*Transformation of base metals by gandhaka.*

( १ )

Yellow sulphur and mercury rubbed with the juice of red chitraka and milk of bajri lead to the transformation of tin into silver.

( २ )

गन्धकेन हतं शुल्वं दरदेन समीकृतम् ।  
मातुलुं गरसैः पिष्टं त्रिपुर्टैहन्ति सीसकम् ।  
सिन्दूराभं भवेन्नागं ताङ्गं भवति काञ्चनम् ॥

( २ )

Copper is to be incinerated with gandhaka and mixed with an equal quantity of hingula. This is then to be rubbed with the juice of matulunga. Lead, when rubbed with this, will be reduced to ashes as red as red vermillion, by being subjected to putam for three times only.

अशुद्धगन्धकमक्षणजनितविकारस्यापनयनम् ।

विकारः संप्रजायेत् गन्धकाच्चेत् तदा पिवेत् ।  
गोघृतेनान्वितं क्षीरं सुखी स्यात् स च मानुषः ॥

*Removal of the evil consequences of taking impure sulphur.*

This can be done by taking milk with cow's ghee.

### अथ गैरिकम् ।

गैरिकं रक्तधातुर्हि गिरिधातु गवेधुकम् ।  
 धातुः सुरक्षधातुश्च गिरिमृद्भवमेव हि ॥  
 वनालक्तं गवेरुकं प्रत्यशमा गिरिमृत् तथा ।  
 लोहितमृत्तिका चैव गैरेण्यं गिरिजं स्मृतम् ॥  
 गैरिकं द्विविधं प्रोक्तं पाषाणं स्वर्णगैरिकम् ।  
 पाषाणगैरिकं प्रोक्तं कठिनं ताम्रवर्णकम् ॥  
 अत्यन्तशोणितं स्त्रिघं मस्तूणं स्वर्णगैरिकम् ।  
 कषायमधुरं हिमं नेत्रं च रक्तपित्तनुत् ॥  
 हिक्कावमिविषज्ञं च ज्वरघृणं पित्तनाशकम् ।  
 पाषाणगैरिकं चान्यत् पूर्वस्मादल्पकं गुणैः ॥  
 सुवर्णगैरिकं स्वर्णधातुः सुरक्तकं तथा ।  
 सन्ध्याभ्रं वभ्रुधातुश्च ज्येयमिति विचक्षणैः ॥

*Gairikam (red ochre).*

Gairikam is of two kinds, viz., pashana gairikam and swarna-gairikam. The former is hard and copper-coloured. The latter is very red, soft, smooth, sweet and astringent in taste, having a cooling effect, and improves eye-sight. It is efficacious in racta-

pittam, hiccough, vomiting, poison, fever, and an excess of pittam. Pashana gairikam is inferior to swarna gairikam.

गैरिकस्य शोधनम् ।

गैरिकं तु गवां दुग्धैर्भावितं शुद्धिमृच्छति ।  
अथवा किञ्चिदाज्येन भृष्टं शुद्धं प्रजायते ॥

*Purification of gairikam.*

Gairika is purified, if it is subjected to bhavana with cow's milk, or if it is roasted with a little ghee for some time.

गैरिकस्य सत्त्वपातनम् ।

गैरिकं सत्त्वरूपं हि नन्दिना परिकीर्तितम् ।  
कैरप्युक्तं पतेत् सत्त्वं क्षराम्लकृन्नगैरिकात् ॥

*Extraction of essence from gairikam.*

Gairikam, according to Nandi, is in itself an essence. According to others, essence can be extracted from gairikam, commingled with ksharas and amlas. This essence gains in efficacy, if combined with mercury.

गैरिकस्य प्रयोगः ।

गैरिकं पांशुजं शुणठीवचाकटफलकाञ्जिकम् ।  
कर्णशोथहरो लेपः सन्निपातज्वरे नृणाम् ॥  
पित्तज्वरे प्रदातव्यं शोधितं चूर्णगैरिकम् ।  
केवलं मधुना सार्ढं मथवा रसयोजितम् ॥

धन्याकोशीरचन्द्रनकाथेन सह सेवितम् ।  
 एलया सितया वापि गैरिकं रक्तपित्तनुत् ॥  
 सैन्धवं दारुरात्रि च पथ्यागैरिकमञ्जनम् ।  
 प्रलेपो वहिरेतेषां सर्वाच्चिरोगनाशकृत् ॥  
 लोहितचन्द्रनं लाक्षा मालतीकलिका तथा ।  
 गैरिकेन सह घन्ति ब्रणशुक्रं नवोत्थितम् ॥  
 गैरिकं काञ्जिकप्लुतं शाणमितं सुशोधितम् ।  
 चतुर्वारेण सेवनाच्छ्रीतपित्तं विनाशयेत् ॥  
 शोधितं गैरिकं यत्ताद् रजन्या सह पेषितम् ।  
 शीतपित्तमुदर्दश्च नाशयेत् परिलेपनात् ॥  
 गैरिकं शाणमितश्च भक्षयेत् पित्तजे गदे ।  
 घृतेन गैरिकं हन्ति लेपात् पित्तविसर्पितम् ॥  
 तृणराजस्य तैलेन घृतेन वा सुपेषितम् ।  
 गैरिकं प्रलेपाद्धन्ति वहिदग्धक्षतं खलु ।  
 गैरिकाम्रास्थिजन्तुघरजन्यञ्जनकट्टफलम् ।  
 लेपितं वारिणा पिष्टं योनिकराङ्गयनं हरेत् ॥

*Uses of gairikam.*

Gairikam, pansu salt, shunthi, bacha, katphalam, and kanji—all rubbed together and made into an ointment—cure swelling of the parts around the ears in typhoid and other fevers caused by an excess of the three doshas. In fevers due to an excess of

pittam, gairikam may be used with honey, either alone or with mercury and sulphur. It cures racta pittam, if taken with decoction of dhanya, ushira, and sandal or with ela and sugar. Saindhava, daru haridra, haritaki, gairikam, and rasajanam—all rubbed together and made into a paste—cure all sorts of eye-diseases, if applied to the eye-lids and the surrounding region. Red sandal, laksha, buds of malati flower, made into a paste and applied all round the eyes, cure vrana shukram of a recent growth. Gairikam, in doses of one fourth of a tola, taken internally four times a day, with kanji, cures shita pittam. Gairikam with turmeric rubbed together and made into a paste cures shita pittam and udarda, by external application. Gairikam, in doses of one fourth of a tola, may be taken with water for the cure of diseases due to an excess of pittam. It cures visarpa due to an excess of pittam, by being rubbed with ghee and applied externally to the parts affected. It cures burns, by external application with cocoanut oil or ghee. Gairikam, kernel of the stone of a mangoe fruit, bidanga, haridra, rasajanam, and katphalam,—all rubbed with water and applied externally cures itches in the vagina.

### अथ कासीसम् ।

सितं पीतं हरिच्छथामं कासीसं हि चतुर्विधम् ।  
 सितं हि वालुकापूर्वं पीतं पुष्पायमेव हि ॥  
 तदेव पद्मकासीसं कदाचित् कथ्यते जनैः ।  
 कासीसं हरितायकं सुलभं सुकरं तथा ॥

कासीसं श्यामपूर्वकं धातुकासीसमुच्यते ।  
 मुक्तकासीससंज्ञश्च तदेव ज्ञायते वुधैः ॥  
 लौहगन्धकसंयोगात् कासीसं जायते ध्रुवम् ।  
 चाराम्लं वहुवर्णमुष्णवीर्यं विषापहम् ॥  
 कासीसं नेत्ररोगनुत् शिवत्रयम् केशरञ्जनम् ।  
 पित्तापस्मारशमनं रसयोगाद् गुणाधिकम् ॥

*Kasisam (sulphate of iron).*

Kasisam is of four different kinds, viz., white, yellow, green, and black. The white is also called baluka kasisa; the yellow variety is known by the names of puspa kasisa and padma kasisa. The black variety is called dhatu kasisa and mukta kasisa. The green variety can easily be prepared and is found in abundance. Kasisa is a product of iron and sulphur. It is a kshara, sour in taste, and is of various colours. It cures poison, eye diseases, and leucoderma, and is a dyer of hair. It also cures an excess of pittam and hysteria.

पुष्पादिकासीसमतिप्रशस्तमुष्णं कषायाम्लमतीव  
 नेत्रयम् ।

विषानिलश्लेष्मगदव्रणम् शिवत्रक्षयम् कचरञ्जनं च ॥

Of all the different varieties, the puspa kasisam is the best. It is astringent and sour in taste and is efficacious in eye diseases. It also cures poison, an excess of vayu and phlegm, boils, leucoderma, and consumption. It is a good dyer of hair.

कासीसस्य शोधनम् ।

सकृद्भृङ्गाम्बुना द्विन्द्रं कासीसं निर्मलं भवेत् ।  
कासीसं शुद्धिमाप्नोति पित्तैश्च रजसा द्वियः ॥  
अथवा निम्बुनीरेण शुद्धिमायाति निश्चितम् ।  
तुबरी सल्लववत् सल्लवमेतस्य हि समाहरेत् ॥

*Purification of kasisam.*

Kasisam is purified, if it is boiled only once with the juice of bhringaraja. It may also be purified by being subjected to bhavana with the biles of animals and with the menstrual discharge of women. It may also be purified with lime juice. An essence may be extracted from kasisam exactly in the same way as from tubari.

कासीसस्य सेवनविधिः ।

वलिना हतकासीसं कान्तं कासीसमारितम् ।  
उभयं समभागं हि त्रिफलावेष्टसंयुतम् ॥  
विषमांशघृतद्वौद्धलुतं शाणमितं खलु ।  
सेवितं हन्ति वेगेन शिवत्रं पाण्डुक्षयामयम् ॥  
गुलमप्लीहगदं शूलं मूलरोगं विशेषतः ।  
रसायनविधानेन सेवितं वत्सरावधि ॥  
आमसंशोषणं श्रेष्ठं मन्दामिपरिदीपनम् ।  
पलितं वलिभिः साञ्छं विनाशयति निश्चितम् ॥

*How to take kasisam.*

Kasisam, incinerated with sulphur, and an equal quantity of kanta iron, killed with kasisam, taken with triphala, bidanga and an unequal quantity of honey and ghee (the total quantity being one fourth of a tola) cures very quickly the following diseases :—leucoderma, jaundice, pthysis, gulma, spleen, colic, and especially piles. If the medicine mentioned above is taken for one year in accordance with the rules prescribed for taking rasayanas, it destroys mucus, loss of appetite, and signs of premature old age, such as greyness of hair and falling off of the teeth.

अथ कांक्षी ( तुवरी ) ।

सौराष्ट्राशमनि संभूता मृत्स्ना सा तुवरी मता ।  
वस्त्रेषु लिप्यते याऽसौ मञ्जिष्ठारागरञ्जिनी ॥ \*  
पीतिका फुल्लिका चेति द्विविधा परिकीर्तिता ।  
ईषत् पीता गुरुलिङ्घा पीतिका विषनाशिनी ॥  
ब्रणकुष्ठहरा सर्वकुष्ठमी चाविशेषतः ।  
निर्भारा शुब्रवर्णा च लिङ्घा साम्लाऽपरा मता ॥  
सा फुल्लतुवरी प्रोक्ता ताम्रं लेपाद्यस्यते ।  
सौराष्ट्री चामृता कांक्षी स्फटिकामृतिका मता ।  
आढ़की तुवरी धन्या मृत्स्ना मृत् सुरमृतिका ॥ †  
गोपीचन्दननाम्ना सा ज्ञायते जनमण्डले ॥

\* रागरञ्जिणी इत्येतस्य स्थले रागवर्द्धिनीति पाठान्तरम् ।

† कलायशस्यजातीया स्थूलाढ़क्यपि तुवरीति कथ्यते ।

*Kankshi (clay containing alum).*

Kankshi or tubari is a clay found in Surat. It can dye clothes with the colour of manjistha. \*Kankshi is of two different kinds, viz, pitika and phullika. The former is a little yellow, heavy, and soft. It cures poison, boils in particular, and all sorts of leprosy in general. The second kind of tubari is called, 'fulla-tubari.' It is light, white-coloured, soft, and sour in taste. If applied as a paint to the surface of a copper plate, the colour of the plate changes into that of iron. It is popularly known by the name of gopichandanam.

तुवर्या: गुणः ।

काढ़की कषाया न्दुगुड्डात्त्वात्त्वा केश्या व्रणम्  
विषनाशिनी च ।

श्वित्रापहा नेत्रहिता त्रिदोषशान्तिप्रदा पारद-  
जारिणी वै ॥

*Properties of kankshi.*

Kankshi is astringent, pungent, sour, purifier of throat, salutary to hair, curer of boils, poison, and leucoderma. It improves eye-sight, pacifies the three doshas, and helps the exhaustion of mercury.

तुवर्या: शोधनम् सत्त्वपातनं च ।

तुवरी कांजिके चिप्ता त्रिदिनाच्छुद्धिमृच्छति ।

क्षारम्लैर्महिता ध्माता सत्त्वं मुञ्चति निश्चितम् ॥

\* According to another reading, it enhances the colour of manjistha, if used in the dyeing of clothes.

गोपित्तेन शतं वारान् सौराष्ट्रीं भावयेत्ततः ।  
ध्मात्वा च पातयेत् सत्त्वं क्रामणं चातिगुह्यकम् ॥

*Purification and extraction of essence from tubari.*

Tubari is purified, if kept immersed for three days in kanji. It emits an essence, if rubbed with ksharas and amlas and then heated. Essence is also obtained, if it is subjected to bhavana with cow's biles and then heated. The process as to how this essence is made to transform metals is a secret one.

### अथ स्फटिका ।

तुवर्य्याः पतितं सत्त्वं स्फटिकारीहकथ्यते ।  
उत्फुल्लयदक्षयर्णेण वह्नौ शोधनमेति तत् ॥  
स्फटी च स्फटिका श्वेता शुभ्रा रङ्गा च रङ्गदा ।  
दृढरङ्गा च विज्ञेया कांक्षीजा स्फटिकारिका ॥

The essence of tubari is called sphatika, which is purified by being melted over fire.

स्फटिकाव्याः गुणाः ।

ब्रणोरःक्षतशूलम्बी स्फटिका सूतजारणी ।  
सुसैन्धवसमाना सा रोचिषा स्फटिका मता ॥

*'Properties of sphatika (alum).*

Alum cures boils, patches in the lungs, and colic. It helps the exhaustion of mercury. In appearance, it resembles white rock salt.

### अथ हरितालम् ।

तालं हरितालञ्चालं तालकं नटभूषणम् ।  
 चित्रगन्धं विडालकं पिञ्जरं मस्तगन्धजम् ॥  
 पातञ्च रोमनाशनं मालञ्च पिञ्जकं तथा ।  
 सोमलाद् गन्धयोगेन जायते हरितालकम् ॥  
 चतुर्धा तालकं प्रोक्तं पत्राख्यं पिण्डसंज्ञकम् ।  
 गोदन्तं वकदालञ्च शेषद्वयं तु दुर्लभम् ॥

*Haritalam (Orpiment).*

Haritalam is a compound of sulphur and arsenic, and is of four kinds, viz. Patra haritalam, or vansha patra haritalam, Pinda haritalam, Godanta haritalam, and Vakadala haritalam. The last two are very rare.

#### (१) पत्रहरितालम् ।

स्वर्णवर्णं गुरु लिङ्घं तनुपत्रं च तालकम् ।  
 तत् पत्रतालकं प्रोक्तं वहृपत्रं रसायनम् ॥

*(1) Patra haritalam.*

Patra haritalam is gold-coloured, heavy, soothing and soft, full of thin layers, and glazy. It consists of several layers, and is competent to cure and prevent, when properly prepared, physical decay and senility.

#### (२) पिण्डहरितालम् ।

निष्पत्रं पिण्डसदृशं स्वल्पसत्त्वं तथा गुरु ।  
 स्त्रीपुष्पहरणं तत् तु गुणालयं पिण्डतालकम् ॥

(2) *Pinda haritalam.*

*Pinda haritalam* has no layers, is found in lumps, has very little essence or substance, is heavy, and can stop the discharge of menses. It is inferior in quality to the other varieties.

## (3) गोदन्तहरितालम् ।

दीर्घखण्डमतिस्त्रिग्धं गोदन्ताकृतिकं गुरु ।  
नीलरेखान्वितं मध्ये पीतं गोदन्ततालकम् ॥

(3) *Godanta haritalam.*

It is found in long bars, is very soft, has the appearance of cow's teeth, is heavy, and yellow with blue streaks at the centre.

## (4) वकदालं हरितालम् ।

अतिस्त्रिग्धं हिमप्रख्यं सपत्रं गुरुतायुतम् ।  
तत्त्वालं वकदालं स्याच्छुत्रकुष्ठहरं परम् ॥

(4) *Vakadala haritalam.*

It is very soft and is generally known by the name of cold haritalam. It has layers, is heavy, and can cure leucoderma and leprosy.

शोधितहरितालस्य गुणाः ।  
श्लेष्मरकविषवातभूतनूत् केवलं हि खलु पुष्पहृत्  
स्त्रियः ।  
स्त्रियस्त्रिग्धमुष्णकटुकं च दीपनं कुष्ठहारि हरिताल-  
मुच्यते ॥

*Properties of purified haritalam,*

Haritalam, properly purified, cures phlegm, vataraktam, posion, excess of air, and fear from ghosts. It stops menstrual discharge, is soothing, pungent, and produces a warm effect on the system. It increases appetite and cures leprosy.

मारणयोग्यं हरितालम् ।

पिण्डतालं मृतौ त्यज्यं पत्रालं मृत्यवे हितम् ।  
गोदन्तं तु गलतकुष्ठे श्वेते कुष्ठेऽन्तिमं विदुः ॥

*Haritalam fit for incineration.*

For the purpose of incineration, patra haritalam is the best suited, whereas pinda haritalam is to be avoided. Godanta haritalam may be incinerated for use in cancer leprosy. The vakadala haritalam is the best for incineration with a view to being used in leucoderma.

अशुद्धहरितालस्य दोषाः ।

( १ )

अशुद्धं तालमायुग्रं कफमारुतमेहकृत् ।  
तापस्फोटाङ्गसङ्कोचान् कुरुतेऽतो विशेषयेत् ॥

*Evils of using haritalam, not properly purified.*

( १ )

Haritalam, not properly purified, shortens life and gives rise to an abnormal excess of phlegm, air, spermatorrhoea, gonorrhoea, inflammation, boils, and contraction of the limbs. It should therefore be purified very carefully.

( २ )

हरति च हरितालं चारुतां देहजातां  
 सृजति च वहुतापानङ्गुडं शोषणीङ्गाम् ।  
 वितरति कफवातौ कुष्टरोगं विधत्ते  
 इदमशितमशुच्छं मारितं चाप्यसम्यक् ॥

( २ )

The haritalam which is not purified and which is not properly incinerated gives rise to the following ailments, if taken internally :—loss of beauty, inflammation, spasm, excess of phlegm and air, and leprosy.

हरितालस्य शोधनम् ।

प्रथमद्वितीयतृतीयविधयः ।

स्विन्नं कुष्माण्डतोये वा तिलक्षारजलेऽपि वा ।  
 तोये वा चूर्णसंयुक्ते दोलायन्त्रेण शुध्यति ॥

*Purification of haritalam.*

*First, second, and third processes.*

Haritalam is purified, if boiled in a Dola Jantram with juice of kushmanda, or with a solution of the ashes of tila plant or with water dissolved with lime.

चतुर्थो विधिः ।

तालकं कणाशः कृत्वा दशांशेन च टङ्गणम् ।  
 जम्बोरोत्थद्रवैः क्षालयं काञ्जिकैः क्षालयेत्ततः ॥  
 वस्त्रे चतुर्गुणे वच्छृङ् । दोलयन्त्रे दिनं पचेत् ॥

सचूर्णेनारणालेन दिनं कुष्मागडने रसे ।  
स्वेदं वा शाल्मलीतोयैस्तालकं शुद्धिमाप्नुयात् ॥

*Fourth process.*

Haritalam, broken into pieces and combined with one tenth its weight of tankanam, is to be dissolved with lime juice and then with kanji. It is then to be combined in a piece of cloth made four-fold and boiled by Dola Jantram for one day. It is next to be boiled similarly for one day with aranala, dissolved with lime, and then again boiled similarly for one day with juice of kushmanda or with the juice of shalmali bark.

पञ्चमो विधिः ।

विमलपत्रकतालं सुखरडशः कृतं तदोत्तमवस्त्रे  
विवेष्टयेत् ।  
धृतमथोत्तमपात्रघटोदरे जन्मभरसे स्थिरदोलकयन्त्रे  
शुभे ॥  
प्रहरयुग्मकृशानुक्रमादिभिः स्वेदं स्वतनुशीतलं  
पुनस्ततः ।  
महिषीमूत्रे क्रमात् कुमारिकासधनचूर्णरसे शर-  
पुंखस्य च ॥  
सजलनिंवुसुपकरसे पुनः सुदृढकोकिलपके चुद्रवे  
ततः ।

एवंविधै कृतस्वेदं प्रयत्नतो भवति शुद्धमिदं नट-  
मण्डनम् ॥

*Fifth process.*

Clean patra haritalam is to be broken into pieces wrapped up in a piece of cloth, and boiled for six hours in the juice of lime fruit, by means of a Dola Jantram. When cooled of itself, the bundle is to be again boiled in the same way in each of the following :—urine of she-buffalo, juice of kanya, solution of lime, mixed with juice of musta, juice of shara-punkha, juice of ripe lime mixed with water, and juice of sugar-cane boiled steadily by charcoal. Thus boiled, haritalam becomes purified.

षष्ठो विधिः ।

मधुतुल्ये घनीभूते कषाये ब्रह्ममूलजे ।  
त्रिवारं तालकं भाव्यं पिष्टा मूत्रेऽथ माहिषे ॥  
दशोपलैः पुटं देयं तस्य रुद्धौऽथ पेषयेत् ।  
एवं द्वादशधा पाच्यं शुद्धं योगेषु योजयेत् ॥

*Sixth process.*

Haritalam is to be rubbed with the urine of buffalo and subjected to bhavana for three times with the juice of the root of the brahma tree, made as dense as honey. It is then to be confined in a crucible and heated for twelve times by means of fire made of ten pieces of cow-dung cakes, each time. Haritalam, thus purified, may be used for all purposes.

द्वितीयोऽध्यायः ।

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सप्तमो विधिः ।

तालकं वंशपत्राख्यं चूर्णोदकविभावितम् ।  
सप्तभिर्वासरैः शुच्छं ततः कर्मणि युज्यते ॥

*Seventh process.*

Vansha patra haritalam is purified, if subjected to bhavana for seven times with lime water.

अष्टमो विधिः ।

तालकं वसने वच्छा सचूर्णेण काञ्जिके चिपेत् ।  
दोलायन्त्रेण यामैकं ततः कुष्माण्डजे रसे ॥  
तिलतैले पचेद् यामं यामं च त्रिफलाजले ।  
सर्वदोषैर्विनिर्मुक्तं शुद्धिमायाति तालकम् ॥

*Eighth process.*

Haritalam is purified, if it is boiled by Dola Jantram for three hours each with (1) kanji mixed with lime, (2) juice of kushmanda, (3) tila-oil and (4) decoction of triphala.

नवमो विधि:—रसमाणिकम् ।

तालकं वंशपत्राख्यं कुष्माण्डसत्तिले चिपेत् ।  
सप्तधा वा त्रिधा वापि दध्ना चाम्लेन वा पुनः ॥  
शोषयित्वा पुनः शुष्कं चूर्णयेत् तण्डुलाकृति ।  
ततः शरावके पात्रे स्थापयेत् कुशलो भिषक् ॥

वदरीपल्लवोत्थेन कल्केन लेपयेद् भिषक् ।  
 अरुणाभमधः पात्रं तावज्ज्वाला प्रदीयते ॥  
 स्वांगशीतं समुच्छृत्य माणिक्याभं भवेद् ध्रुवम् ।  
 तद्वरक्तिद्वितयं खादेद् घृतभ्रामरमर्दितम् ॥  
 संपूज्य देवदेवेशं कुष्ठरोगाद् विमुच्यते ।  
 स्फुटितं गलितं यज्ञ वातरक्तं भगन्दरम् ॥  
 नाडीत्रणं त्रणं दुष्टमुपदंशं विचर्चिकाम् ।  
 नासास्यसंभवान् रोगान् कृतान् हन्ति सुदारुणान् ।  
 पुण्डरीकञ्च चम्मारूप्यं विस्फोटं मण्डलं तथा ॥

*Ninth process.*

Vansa patram haritalam is to be dissolved for three or seven times with kushmanda juice or sour curd. When dried, this will have to be broken into such small particles as rice. This is then to be confined inside a malla-musha, the joint being closed with a paste made of plum leaves. The samputam is then to be heated until the lower basin gets red hot. The contents are to be taken out, when the whole thing gets cooled of itself. Two gunjas of it is to be taken with ghee and honey every day. It cures all sorts of leprosy, fistula, ulcer, carbuncle, syphilis, eczema, and ulcers in nostrils and throat.

अथ हरितालस्य मारणम् ।

प्रथमो विधिः ।

तालकं कणाशः कृत्वा स्थालीमध्ये सुशोधितम् ।  
 चूर्णोदकेन संपिण्ठमपामार्गजटोद्भवैः ॥

क्षारोदकैश्च संपिण्ठमूर्छाधो यावशूकजम् ।  
 चूर्णं दत्त्वा निरुद्याथ कुष्माण्डैश्च प्रपूरयेत् ॥  
 पुनर्मुखं निरुद्याथ चतुर्यामं क्रमाग्निना ।  
 पचेदेवं हि तच्चूर्णं कुष्टादौ परियोजयेत् ॥

*Incineration of haritalam.*

*First process.*

Purified haritalam is to be broken into pieces, rubbed with lime water, juice of apamarga, solution of ksharas, and then to be kept in an earthen vessel with powdered ksharas of barley husks put below and upon it. This is to be covered with an earthen basin. The remaining portion of the vessel is to be filled with the kernel of a kushmanda fruit. The mouth of the vessel is then to be closed. It is next to be subjected to heat which is to be increased gradually at a uniform rate, for twelve hours. Haritalam, thus incinerated, may be used in leprosy and other diseases.

द्वितीयो विधिः ।

सदलं तालकं शुच्छं पौनर्नवरसेन तु ।  
 खल्वे विमर्द्येदेकं दिनं पश्चाद्विशोषयेत् ॥  
 ततः पुनर्नवाक्षारैः स्थाल्या अच्छं प्रपूरयेत् ।  
 तत्र तदुगोलकं धृत्वा पुनस्तेनैव पूरयेत् ॥  
 आकरणं पिठरं तस्य पिधानं धारयेन्मुखे ।  
 स्थालीं चूल्घां समारोप्य क्रमाद्विंश्च विवर्जयेत् ॥

दिनान्यन्तरशूल्यानि पञ्च वहिं प्रदापयेत् ।  
 एवं तन् म्रियते तालं मात्रा तस्यैव रक्तिका ।  
 अपानान्यनेकानि यथायोग्यं प्रयोजयेत् ॥

*Second process.*

Purified vansa patra haritalam is to be rubbed in a mortar for one day with the juice of punarnava and made into a lump and dried. Half the portion of an earthen vessel is then to be filled with the kshara of punarnava, upon which is to be kept the lump of haritalam. The portion up to the neck of the vessel is then to be filled with the kshara of punarnava, and the mouth of the vessel to be closed by means of an earthen basin, the joint being tightly closed in the usual way. The vessel is then to be placed over fire and heated continuously for five days, the fire being gradually increased at a uniform rate. The haritalam will thus be incinerated. This is to be used in doses of one gunja a day with suitable anupanam.

तृतीयो विधिः ।

अम्लरोलीजलैर्भाव्यं तालं द्वादशयामकम् ।  
 तथैव निम्वुनीरेण ततश्चूर्णोदकेन च ॥  
 प्रच्छालय शालमलीक्षारैर्द्विगुणैः खातमध्यगम् ।  
 विधाय कवचीयन्त्रं वालुकाभिः प्रपूरयेत् ॥  
 द्वादशप्रहरं पक्षा स्वांगशीतञ्च चूर्णयेत् ।  
 खादयेद् रक्तिकामेकां कुष्ठश्लीपदशान्तये ॥

*Third process.*

Purified haritalam is to be subjected to bhavana for 36 hours with each of the following :—juice of changeri, juice of nimboo ( lemon ), and lime dissolved with water. This is next to be dissolved in water with double its quantity of kshara obtained by reducing the stones of shalmali fruits to ashes. The solution is then to be dried, put inside a Kavachi Jantram, and heated by means of a Baluka Jantram for 36 hours. When the apparatus gets cooled of itself, the product is to be taken out, powdered and used in doses of one racti a day, for the purpose of curing leprosy and elephantiasis.

अतुर्थो विधिः ।

स्वर्णपत्रं शुद्धतालं पलानां च । संस्थकम् ।  
 कौमारीद्रवप्रस्थेन महीयेहू द्वितयं शुभम् ॥  
 निम्बुप्रस्थरसैश्चैव वाणपुखरसैः पुनः ।  
 वज्रीप्रस्थरसैश्चैवमर्कस्य च रसैः पृथक् ॥  
 महीयेच्च दृढं खल्वे यावद्भवति गोलकम् ।  
 गोलकं शोषयेत् पश्चाद् घर्मेण सप्तवासरम् ॥  
 पलाशभस्ममृज्जाग्दे चिप्त्वोपरि च गोलकम् ।  
 दत्त्वोपरि पुनर्भस्मभागडवक्त्रं निरोधयेत् ॥  
 चूल्यामारोपयेहू यज्ञात् पावकं ज्वालयेत् क्रमात् ।  
 मन्दमध्यहठामीनां यामानां च द्विषष्टिकम् ॥

स्वांगशीतलमादाय शुभ्रं तालं मृतं ध्रुवम् ।  
तण्डुलं तण्डुलाञ्छं वा नागवल्लीदलैर्भजेत् ॥

*Fourth process.*

Forty tolas of purified gold leaves with an equal quantity of purified haritalam is to be rubbed with one prastha of the juice of each of the following, taken in order of their occurrence, until the whole thing turns into a lump :—kanya, nimboo, sharapunkha, bajri, and arka. The lump is then to be dried in the sun for seven days. In an earthen vessel are to be kept ashes of palasha, upon which is to be kept the lump which is to be covered with the same ashes. The mouth of the vessel is now to be covered with an earthen basin by means of mud, rag, etc. The vessel is then to be heated for 360 hours by means of fire increasing gradually at a uniform rate. When cooled, the white ashes of haritalam are to be collected and used in doses of half to one tandulam (rice) a day.

पञ्चमो विधिः ।

तालं विचूर्णयेत् सूक्ष्मं महर्थं नागार्जुनीद्रवैः ।  
सहदेव्या च वलया मर्दयेद् दिवसद्यम् ॥  
तत्तालं रोटकं कृत्वा छायायां च विशोषयेत् ।  
हण्डिकायन्त्रमध्यस्थं पलाशभस्मकोपरि ॥  
पाच्यं च वालुकायन्त्रे विहितं चण्डवह्निः ।  
स्वांगशीतं समुद्धृत्य सर्वरोगेषु योजयेत् ॥

*Fifth process.*

Haritalam is to be powdered very fine and rubbed for two days, with the juice of dugdhika, sahadevi, and bala, and made into a lump, which is to be dried in the shade and confined in a samputam or in a glass bottle, with the ashes of palasha, placed on all sides of the lump, and then heated by a gradually increasing and strong fire by means of a Baluka Jantram or a Handika Jantram (*i.e.*, the apparatus described in the preceding process).

पच्छो विधिः ।

पलमेकं शुद्धतालं कुमारीरसमर्दितम् ।  
शरावसंयुटे चिप्त्वा यामान् द्वादश संपचेत् ॥  
स्वांगशीतं समादेयं मृतं तत् तालकं शुभम् ।  
गलत्कुष्ठं हरेचैव तालकं तन्न संशयः ॥

*Sixth process.*

One palam of purified haritalam is to be rubbed with the juice of kanya, dried, kept within a samputam, and heated for 36 hours. Haritalam, thus incinerated, can cure leprosy.

सप्तमो विधिः ।

तालं तु वकदालाख्यं निर्मलं खल्वमध्यगम् ।  
दिनसप्तकपर्यन्तं कुमारीद्रवमर्दितम् ॥  
काचकूप्यां विनिःचिप्त्य मुखमुद्घाटयेत्तः ।  
निर्माय वालुकायन्त्रं वह्नितापं शनैर्नयेत् ॥

ततो धूमस्य नीलाभः पीतवर्णस्तु दृश्यते ।  
 मुखमार्गे ततः प्राज्ञो न्यसेष्टोहशलाकिकाम् ।  
 तस्य तालस्य मध्ये सा भ्राम्यते च क्षणं क्षणम् ॥  
 आकृष्य नीयते सान्द्रा सा शलाका विलोक्यते ।  
 नीलं पीतं यदा किञ्चित् स्वेदरूपं जलं भवेत् ।  
 दिनैकमपरं स्वेद्यं स्वेदयेह वा दिनद्वयम् ॥  
 जलरूपो यदा स्वेदो दृश्यते तालकस्य वै ।  
 शीतलं क्रियते तत्र स्थांगशीतं यथा भवेत् ॥  
 खर्जुरखोटिकाकारं तालसत्त्वं महोज्ज्वलम् ।  
 गुरुरूपं हृढं प्राप्य करस्पर्शं च सौख्यदम् ॥  
 रक्तिमात्रं विचूरार्याथ प्रदद्यात् कुष्ठिने खलु ।  
 कुदुवोधो जायतेऽत्यर्थमत्यर्थं सुभगं वपुः ॥  
 सर्वकुष्ठं गरामयं दूषीविषञ्च हन्ति वै ॥

*Seventh process.*

Purified Vakadala haritalam is to be rubbed in a mortar for seven days with the juice of kanya, duly dried, and then entered into a glass bottle with its mouth kept open. It is then to be heated by means of a Baluka Jantram over a strong fire. After some time smoke of a bluish yellow colour will come out of the glass bottle.

An iron probe is then to be inserted into the glass bottle, with a view to turn frequently the haritalam by means of it. This probe is to be taken out every now and then and examined. When the probe will

be found to contain a few drops of water, bluish yellow in colour, it is to be taken for granted that the apparatus is to be heated for one or two days more. When the water attached to the probe will be found to be white in colour, the heating is to be stopped and the apparatus to be allowed to cool of itself.

अष्टमो विधिः ।

सूक्ष्मं विचूर्णं शुचितालकस्य  
सम्भावयेद्विंशतिवासरांश्च ।  
अश्वथतोयैः शुचिखल्वमध्ये  
घृष्टा विदध्याद् दृढगोलकश्च ॥  
अश्वथभूत्यार्धभूते च भारणे  
न्यसेत्ततो गोलकमेव यत्तात् ।  
तं पूण्यभूत्या परिपूर्व्यं पात्रं  
पचेद् गजाह्वे निपुणं निरुद्ध्य ॥  
सहस्रवन्योपलसंयुते वै  
मृतिर्व्वजेयामचतुष्टयेन ।  
न धूममेतद् यदि लोहतसं  
मुञ्चेत् सुशुद्धं शुभशुद्धवर्णम् ॥

*Eighth process.*

Fine powder of haritalam is to be subjected to bhavana for twenty days with the juice of asvattha, rubbed in a clean mortar and made into a ball, which is to be kept inside a vessel, one half of which is

filled with the ashes of asvatha bark. The remaining portion of this vessel is to be filled again with the same ashes, and the mouth of the vessel is to be closed by means of a basin, as usual. The whole thing is now to be heated for 12 hours in Gajaputam, by means of fire made of one thousand cowdung cakes. Haritalam will thus be incinerated. If it is so, it will assume a white colour and emit no smoke, when heated by an iron rod.

नवमो विधिः ।

शुद्धं तालं चूर्णयित्वा कन्याकुष्मारण्डजैर्द्रवैः ।  
दधा त्रिभावितं शुष्कं गोलं कृत्वा निधापयेत् ॥  
हण्डिकायां पटुचारैः पूरितायां षड्हुलम् ।  
क्षारेणाच्छाय तां पुनलौहपात्रे निधापयेत् ॥  
पुनः क्षारेण चाकरठं पूरयित्वा निरुद्ध्य च ।  
शरावेण मुखं तस्याः मन्दमध्वखरामिभिः ॥  
द्वात्रिंशत् प्रहरान् पाच्यं भस्म स्याच् चूर्णसंनिभम् ।  
ससितं तण्डुलोन्मानं वातरक्तज्वरप्रणुत् ॥

*Ninth process.*

Pure haritalam is to be reduced to powder, subjected to bhavana for three times with each of the following :—kanya, kushmanda, and curd ; and then made into a ball which is to be kept inside an earthen vessel, previously filled with ashes, six angulis deep. This vessel is then to be placed upon an iron pot, and covered on all sides with ashes. It is also to be filled

with ashes up to its neck, covered closely by means of an earthen basin placed at the mouth, and then heated for 96 hours continuously by means of fire gradually rising, at a uniform rate, in the intensity of its heat. This will result in the reduction of the haritalam to ashes having the appearance of lime. This haritalam cures vata-ractam and fever, if taken with sugar in doses of one grain of rice (in weight) a day.

दशमो विधिः ।

एकश्च भागो शुचितालकस्य  
 भागद्वयं सुन्दरधूमकस्य ।  
 अन्तर्विभूतिशुभतालचूणं  
 प्रच्छाय यद्वात् खलु धूमसारैः ॥  
 निक्षिप्य सर्वान् शुभभारडमध्ये  
 शरावकेणैव मुखं निरुन्ध्यात् ।  
 प्रज्वाल्य वह्निं न दुमध्यचरडम्  
 पचेद् भिषग् यामचतुष्टयश्च ॥  
 एतैः प्रकारैः मृतिमेति तालम्  
 निर्धूममेवं किंल शङ्खवर्णम् ॥

*Tenth process.*

- One part of pure haritalam is to be put inside an earthen vessel, partly filled with ashes. Upon the haritalam is to be put double its quantity of condensed smoke (soot). The mouth of the vessel is to be closed tightly by means of an earthen vessel. The apparatus is then to be heated for 12 hours by means of fire

rising gradually in the intensity of its heat at a uniform rate. This will result in the incineration of haritalam which will assume a white appearance and will emit no more smoke, even if subjected to further heat.

एकादशो विधिः ।

जम्बुरद्रवमध्ये तु प्रद्वाल्य नटमरणम् ।  
 दशांशं टंकणं दत्त्वा खण्डशः परिमेलयेत् ॥  
 चतुर्गुणे गाढपटे निवध्य प्रहरद्वयम् ।  
 दोलायन्त्रेण सुखेयं प्रदीपप्रमितेऽनले ॥  
 चूर्णतोये च कांजिके कुष्माणडे निम्बुतैलके ।  
 त्रिफलाम्बुनि तत्पश्चात् द्वालयित्वाम्लवारिणा ॥  
 ततः पर्णा अप्युप्युसिष्टं प्रशोषयेत् ।  
 नाशीष्टीप्युप्युषिष्टं पुनस्तं परिशोषयेत् ॥  
 तदु गोलकं शरावाभ्यां संपुटीकृत्य यज्ञातः ।  
 खाते गजपुटे कृत्वा खांगशीतं समुच्छरेत् ॥  
 अजदुग्धैः पुनः पिष्ठा शोषयेद् गोलकीकृतम् ।  
 आकणठं भस्मपालाशं हरिडकायां विनिक्षिपेत् ॥  
 सम्यक् चूर्णस्य कुड्यं वै वच्छु । तत्र विचक्षणः ।  
 स्थापयेद् गोलकं तत्र पुनश्चूर्णश्च भस्म च ॥  
 यथा धूमो न निर्याति तथा तां च विमुद्रयेत् ।  
 द्वात्रिंशत् प्रहरान् पाच्यं खांगशीतं समुच्छरेत् ।  
 हिमकुम्देन्दुसङ्काशं निर्धूमं कृष्णवर्त्मणा ॥

*Eleventh process.*

Haritalam is to be washed with lime juice and mixed with one tenth its weight of tankanam. It is then to be confined in a piece of cloth having four folds, and made into a bundle, which is to be boiled by means of a Dola Jantram, with a slow heat such as is produced by the burning of an earthen lamp lighted with vegetable oil, for six hours, with each of the following :—lime water, kanji, kushmanda juice, lemon oil, and triphala. It is then to be washed with sour vegetable juice, rubbed with the bark of the root of palasha tree, and dried. It is next to be rubbed with the urine of she-buffalo and dried. Next it is to be put into a samputam made of two basins and heated by means of Gajaputam ; the contents of the samputam being taken out when the fire will be extinguished completely and the samputam cooled of itself. The haritalam is then to be rubbed with goat's milk, made into a ball, and dried. It is next to be put into a vessel, covered on all sides with powdered lime, the remaining portion of the vessel being filled with the ashes of palasha. The mouth of the vessel is to be closed in such a way as not to let out any smoke. The vessel is then to be subjected to heat, gradually increasing, for 96 hours continuously, with the result that the haritalam will be found, when taken out after the apparatus gets cooled, to be as white as moon and will emit no smoke, if subjected to further heat.

अस्य हरितालस्य सेवनविधिः ।

रक्तिकास्य प्रदातव्या पुराणगुड्योगतः ।

पथ्यं च चणकास्योक्तं रोटिका षष्ठिकोदनम् ॥

निलोणकं च निष्पन्नं खादेच्चैवैकविंशतिम् ।  
 दिनानि निर्वातगतः सर्वव्यापारवर्जितः ॥  
 गलत्कुष्ठं पुराणरीकं श्वित्रं कापालिकं तथा ।  
 औदुं वरं रक्तजिह्वं काकणं स्फोटमेव च ॥  
 वातं तु पाण्डुरोगं च दद्रुं पामां विचचिंकाम् ।  
 विसर्पमद्धर्शीर्षं च विषादिं च भगन्दरम् ॥  
 सर्वमेतद् गदं हन्ति सेवितं हरितालकम् ।  
 अन्यानपि ब्रणान् सर्वानन्धकारमिवांशुमान् ॥

*How to use the harital-bhasma described above.*

One racti in weight of the incinerated haritalam, described above, is to be taken with old molasses for the cure of all sorts of leprosy, skin diseases, carbuncles, fistula, etc. At the time of taking this haritalam, the patient should take bread prepared from chanaka grams and shasthi rice, without the addition of any salt.

द्वादशो विधिः ।

एतच्च तालकं शुद्धं कषेकं मृतलोहकम् ।  
 किञ्चिद्द्वेम तथा रूप्यं सर्वमेकत्र रोधयेत् ॥  
 काचकूप्यां मृदा लिप्त्वा सप्तवारान्मुहुर्मुहुः ।  
 तालकं काचकूप्यां तत् प्रदद्याच्च प्रयत्नतः ॥  
 वज्रमुद्रां मुखे कृत्वा वहिना मृदुना खलु ।  
 संस्थाप्य वालुकायन्त्रे पचेयामचतुष्टयः ॥

स्वांगशीतलमुच्छृत्य पूजयेच्चेष्टदेवताम् ।  
खल्वे विचूर्णयेत् पूतं रसभारडे निधापयेत् ॥

*Twelfth process.*

One karsha of purified haritalam with an equal quantity of incinerated iron and a little of incinerated gold and silver are to be mixed together and put into a glass bottle, properly coated with mud and rag for seven times. This bottle is to be put into a Baluka Jantram and heated for 12 hours. The medicine is to be taken out, when cooled of itself.

अयोदशो विधिः ।

कुष्माराङ्गतोये तु दिनं विमर्शं  
तोये च निंवोरपि दर्विकायाः ।  
एषां तथा सर्वमहीरुहाणां  
कुलत्थविक्कार्द्दकधूर्तमृग्नम् ॥  
नागार्जुनी वै सदवीपलाशं  
एरण्डमूलं खलु विप्रदण्डी ।  
सुवर्णवल्लीरसुनं पलारु  
गोपालिका वायसिका तथा हि ॥  
वज्रायर्कदुर्घं सुखल्वे विमर्शं  
पृथक् पृथक् वै कृतपिण्डकं तत् ।  
अश्वत्थभूत्या परिपूर्णपात्रे  
संरक्ष्य तालं विपच्चेद् विधिज्ञैः ॥

अनेकरोगान् खलु सर्वकुष्ठम्  
 मालामपस्मारमथैव मौत्रम् ।  
 निहन्ति वेगात् शुभपथ्ययोगात्  
 लोणाम्लतीदणं प्रयत्नाद् विवर्ज्यम् ॥  
 द्विकालपथ्यं नियतं विधेयम् ॥

*Thirteenth process.*

Purified haritalam is to be rubbed separately with each of the following and made into a lump :—juices of kushmada, nimboo, gojihva, kulattha, chhikkani, adraka, dhatura, bhringaraja, dugdhika, sahadevi, palasha, eranda roots, brahmadandi, swarna balli, rasona, palandu, gopala karkati, kakamachi, milk of bajri, and arka. The lump is then to be put inside a vessel filled with the ashes of aswatha, and heated as usual, for 96 hours. The haritalam, thus incinerated, cures quickly all sorts of diseases, and especially leprosy, scrofula, hysteria, and urinary diseases, if the patient lives twice a day on a good diet, prepared without salt, pungents, and strong ingredients.

चतुर्दशो विधिः ।

शुद्धं तालं समादाय द्रोणपुष्पीरसैर्भिषक् ।  
 दिनानि सप्त संमध्यं यन्त्रे विद्याधरे द्विपेत् ॥  
 यामानष्टौ पचेदग्नौ स्वांगशीतलमुद्धरेत् ।  
 ऊद्धूं पात्रगतं सत्त्वं यृहीत्वा मर्दयेत् पुनः ॥  
 त्रिदिनं तद्वरसैरेव ततो यन्त्रे पुनः पचेत् ।

तदधो ज्वालयेदग्निमष्टयामानतन्द्रितः ।

एवं पुनः पुनः कुर्याद् यावत् सत्त्वं स्थिरं भवेत् ॥

स्थैर्यं सत्त्वस्य नियतं जायते सप्तमेऽहनि ।

अष्टमेऽकस्य दुग्धेन मर्दयेदेकवासरम् ॥

यामानष्टौ पचेदग्नौ कुर्यादेवं त्रिवारकम् ।

गलत् कुष्ठं तथा शोथं वातरक्तभवं जयेत् ॥

वातरक्तेषु सर्वेषु योज्यं गुञ्जाद्योन्मितम् ।

द्वीपान्तरवचाचूर्णं गृहीत्वा टंकमात्रकम् ॥

गुञ्जामात्रेण तालेन मिश्रितं मधुना भजेत् ।

हन्यते विधिनानेन महागदः प्रियाङ्गः ॥ ४

*Fourteenth process.*

Purified haritalam is to be rubbed for seven days with the juice of drona puspi and put into a Vidya-dhara Jantram, which is to be heated for 24 hours, the contents being taken out when the apparatus gets cooled by radiation. The substance attached to the upper pot is then to be collected, rubbed for three days with the same juice, and again heated in the aforesaid way, for 24 hours continuously. The process is to be

\* प्रियाङ्गव्याधिरित्येतदुपदंशस्य नामान्तरम् । प्रिये अङ्गे  
शिक्षयोन्योर्जायते अतोऽयं गदः प्रियाङ्गादः कथ्यते । प्रियाङ्गव्याधि-  
वहुलसमाजसंपर्कात् हरियूपीयादागतो जनः प्रियाङ्गीत्यभिधानं लब्ध-  
वानिति ग्रन्थकारस्यानुमितिः । प्रियाङ्गोत्थस्यापम्बूदीन फिरिङ्गि इति  
नाम जायते ।

repeated over and over again until the essence of the haritalam becomes stable, which generally takes place after seven days. On the eighth day, the haritalam is to be rubbed for one day with the milk of arka, and heated for 24 hours. This process is to be performed for three times. The product, thus prepared, cures cancer leprosy and swelling of the body due to vataractam, and syphilis. The dose in leprosy is 2 ractis a day, whereas in syphilis only one racti is to be taken with honey and powdered topchini,  $\frac{1}{2}$  of a tola in weight.

पञ्चवशो विधिः ।

नरास्थिनालिकामध्ये संरक्ष्य तालकं शुभम् ।  
 संरक्ष्य यदतो द्वारैः पलाशाश्वत्थभूमिजैः ॥  
 मृदालिप्य तु नालं तं वदुशः शोषयेद् वुधः ।  
 तीव्रामिना विपाकेन तालभस्म मनोहरम् ॥  
 जायते सर्वरोगघृणं सिद्धानां सिद्धिदायकम् ।  
 मूलिकामर्दितं तालं यच्छति हि परं फलम् ॥

*Fifteenth process.*

Purified haritalam is to be kept inside the hollow of a big human bone, the ends being closed by means of the ashes of aswattha, palasha or punarnava. The bone is to be plastered all over, for several times, with mud, etc. and dried each time. It is next to be heated by means of a strong fire, causing the incineration of the haritalam. The product becomes more efficacious, if the haritalam, prior to its being incinerated, were

rubbed with the juices of suitable herbs. The haritalam, thus incinerated, cures all sorts of diseases. It leads the chemist to the attainment of his wished-for object, i. e., fame in the practice of medicine.

**अथ हरितालस्य द्रुतिः ।**

वृहन्मीनोदरे क्षिप्त्वा श्रेष्ठतालं विशोधितम् ।  
 तत् सीवनं चतुष्पार्श्वे यत्तः साधयेद् भिषक् ॥  
 मृतपात्रे स्थापयेत् सर्वं शरावेणाल्पमावृतम् ।  
 रक्षयेत् पात्रमेतत् तु निर्जने वनेशोपरि ॥  
 गलिते मत्स्यखण्डे तु दुर्गन्धं जायते भृशम् ।  
 कीटान्यपि प्रजायन्ते कुद्राणि च वहूनि च ॥  
 तेषां मध्ये वलिष्ठा ये कीटाः खादन्ति तेऽवलान् ।  
 जायन्ते वृहदाकाराः स्वजनजीवनापहाः ॥  
 पीताभस्तुर्णसङ्काशास्तालजास्ते महावलाः ।  
 काच्कूप्यां समुद्रायां संरक्षयास्ते प्रयत्नतः ॥  
 तप्ते दुग्धान्नपात्रे तामाकण्ठं मज्जितां कूपीम् ।  
 तापयेद् यत्तो धीमान् कीटानां द्रावनावधि ॥  
 अनेन द्रुतिमाम् युस्तालकीटा महोल्वणाः ।  
 अनया जायते सर्वरोगाणां च यो ध्रुवम् ।  
 धातूनां वेधनश्चैषा नियतं धनदायिनी ॥

*Liquefaction of haritalam.*

The belly of a big fish is to be cut out very carefully, cleansed of the entrails, and made into a sort of

a bag which is to be filled with purified haritalam of a superior quality, the borders of the bag being sewed carefully by means of thread. The whole thing is then to be kept into an earthen vessel, covered in such a way as to let some air enter into it. The vessel is to be kept securely at the top of a big tree growing in a locality far away from human habitation, so that the stench coming out of the fish in a state of putrefaction may not prove a nuisance to any one. Innumerable insects grow upon the putrefied fish. The stronger among these insects devour the weaker ones until a few very big ones survive. These big ones are very beautiful and have the colour of gold. These are to be taken out and kept suspended, by means of a thread, inside a glass bottle, closed by a light cork. This bottle is to be sunk up to its neck into rice, boiled with milk and still very hot, until the insects melt and collect into a gold-coloured liquid. This liquid may be used in all sorts of diseases, and serves as a very important factor in the secret process of transformation of base metals into gold.

### तालभस्मनः परीक्षा ।

वहौ क्षिप्तं न जहाति यदा धूमं मनागपि ।  
तदा ज्ञेयं सृतं तालमन्यथा न सृतं हि तत् ॥

#### *Test of incinerated haritalam.*

Haritalam is considered to be properly incinerated, if it does not emit any smoke when put upon fire; otherwise it is to be considered un-incinerated.

तालभस्मनो गुणाः ।

( १ )

अशीतिवातान् कफपित्तरोगान्  
कुष्ठं च मेहश्च गुदामयांश्च ॥  
निहन्ति गुज्जार्द्धमितं तु तालं  
षड्बल्लखरडेन समं प्रयुक्तम् ॥

*Merits of incinerated haritalam.*

( १ )

Incinerated haritalam cures eighty different kinds of diseases due to an abnormal excess of vayu (viz., paralysis, etc.), if taken in doses of half a gunja, mixed with six ballas in weight of khanda (condensed molasses).

( २ )

श्वासे कासे क्षये कुष्ठे पित्ते च वातशोणेते ।  
दद्रुपामाब्रणे वाते तालकं च प्रदापयेत् ॥

( २ )

Haritalam may be used in asthma, bronchitis, phthisis, leprosy pittam, vata racta, ringworm, itches, carbuncle, and diseases due to an excess of vayu.

हरितालभस्मनः अनुपानानि ।

र्वरकविकारेषु देयमाग्रहरिद्रया ।  
सुहृत्तालजीराभ्यामपस्मारजिहीर्षया ॥

समुद्रफलयोगेन जलोदरविनाशनम् ।  
 देवदालीरसैर्युक्तं भगन्द्रहरं परम् ॥  
 प्रियाङ्गदोषजं रोगं हन्ति तालं सुदुस्तरम् ।  
 मञ्जिष्ठादिकषायेण कुष्ठान्यष्टादशानि च ॥ ०  
 त्रिफलाशर्करायुक्तं पाण्डुरोगं जयत्यदः ।  
 शुणठीचूर्णयुतं हट्टालपद्मातं सुदुर्जयम् ॥  
 सुवर्णभस्मयोगेन रक्तपित्तविकारनुत् ।  
 तण्डुलीयरसैः साञ्छ ज्वरमष्टविधं जयेत् ॥  
 एवं सर्वेषु रोगेषु स्ववृद्धया कल्पयेद् भिषक् ॥

*Accompaniments of haritalam.*

Incinerated haritalam is to be used with the juice of amra haridra in impurity of the blood ; with purified aconite and jeera in hysteria ; with samudra phalam in dropsy ; with the juice of devadali in bhagandara and priyanga diseases (syphilis) ; with the decoction of manjista, etc. † in eighteen different kinds

\* मञ्जिष्ठा वाकुची चक्रमर्दन्ति पिचुमर्दकः ।  
 हरीतकी हरिद्रा च धात्री वासा शताबरी ॥  
 बला नागबला यष्टिमधुकं शुरकोटपि च ।  
 पटोलस्य लतोशीरं गुडं ची रक्तबन्धनम् ॥  
 मञ्जिष्ठादिरयं कायः कुष्ठानां नाशनः परः ।  
 वातरक्तस्य संहर्ता कण्डूमण्डलनाशनः ॥

† Manjistha, bakuchi, chakramarda, nimba, haritaki, haridra, amalaki, basa, shatabari, bala, nagabala, jastimadhu, kokilaksha seeds, patola leaves, ushiram, guduchi, and racta chandana.

of leprosy ; with triphala and sugar in jaundice ; with powdered shunthi in rheumatism, with incinerated gold in ractapittam ; with the juice of tanduliyam in eight different kinds of fever. Such accompaniments may be devised by the physician himself in accordance with the particular requirements of the case.

### हरितालस्य सत्त्वपातनम् । \*

प्रथमो विधिः ।

कुलत्थकाथसौभाग्यमहिष्याज्यमधुप्लुतम् ।  
 स्थालयां न्त्रिप्पवा हरितालमल्लेनच्छिद्रयोगिना ॥  
 सम्यड् निरुद्ध्य शिखिनं ज्वालयेत् क्रमवर्द्धितम् ।  
 एकप्रहरमात्रं हि रन्ध्रमाच्छाद्य गोमयैः ॥  
 यामान्ते छिद्रमुद्घात्य दृष्टे धूमे च पाण्डरे ।  
 शीतां स्थार्लीं समुत्तार्य सत्त्वमुत्कृष्य चाहरेत् ॥

*Extraction of essence from haritalam.†*

*First process.*

Haritalam is to be rubbed with the decoction of kulattha, tankanam, she-buffalo's ghee, and honey and put into a vessel, covered well with a basin containing a few holes. The vessel is to be heated by fire

\* सत्त्वमेतद् गौरीपाषाणवहुलः हरितालस्य सारांशः । अप्रे  
 गौरीपाषाणं द्रष्टव्यम् ।

† This essence is no other than a substance containing much of arsenic.

increasing gradually. The holes in the basin being stopped all this time by means of cow dung. After three hours of heating the holes are to be opened, and on a pale smoke coming out of these holes, the heating is to be put a stop to. When perfectly cooled, the vessel is to be broken open, and the essence of haritalam collected carefully.

**द्वितीयो विधिः ।**

**पलं तालं रवेर्दुग्धैर्दिनमेकं विमर्दयेत् ।**

**क्षिप्त्वा षोडशिकातैले मिश्रयित्वा ततः पचेत् ॥**

**अनावृतप्रदेशे च सप्तयामावधि ध्रुवम् ।**

**खाङ्गशोतमधःस्थं च सल्लवं श्वेतं समाहरेत् ॥**

*Second process.*

One palam of haritalam is to be rubbed for one day with the milk of arka and mixed with sixteen times its weight of oil. It is then to be heated in an open space for 21 hours. When cooled of itself, the essence deposited at the bottom, should be taken out.

**तृतीयो विधिः ।**

**बागपुच्छोद्भवरोमवलिभ्यां च समन्वितम् ।**

**तालकं दिवसद्धयं मर्दयित्वाऽतियतिः ॥**

**युक्तं द्रावणवर्गेण काचकूप्यां विनिक्षिपेत् ।**

**त्रिधा तां च मृदा लिप्त्वा परिशोष्य खरातपे ॥**

ततः खर्परकच्छिद्रे तामर्धञ्चैव कूपिकाम् ।  
प्रवेश्य ज्वालयेदग्निं द्वादशप्रहरावधि ॥  
कूपीकरणस्थितं शीतं शुच्छं सत्त्वं समाहरेत् ।

*Third process.*

Haritalam is to be rubbed for two days with the fur of a goat's tail, sulphur, and the dravana-varga (see page 305, Vol I), and then put into a glass bottle, which is to be coated all over with mud and rag, for three times, and dried in the sun. The lower half of this bottle is then to be put inside an earthen vessel which is to be heated for 36 hours. When cooled, the pure essence of haritalam deposited at the neck of the glass bottle is to be collected carefully.

चतुर्थो विधिः ।

पलाञ्च्छ्वप्रमितं तालं वच्छ । वस्त्रे सिते दृढे ।  
वलिनालिप्य यत्तेन त्रिवारं परिशोष्य च ॥  
द्राविते त्रिपले ताम्रे चिपेत् तालकपोटलीम् ॥  
भस्मना छादयेच्छीघ्रं ताम्रेणावेष्टितं सितम् ।  
मृदुलं सत्त्वमादयात् प्रोक्तं रसे रसायने ॥

*Fourth process.*

Two tolas of haritalam are to be lightly confined within a white piece of strong cloth and made into a bundle, which is to be coated all over with sulphur (rubbed with a vegetable acid) for three times, and dried each time. This bundle is to be thrown into

12 tolas of melted copper, and the whole thing is to be covered quickly with ashes. When cooled, soft white essence of haritalam, adhering to the surface of the copper, will have to be collected carefully. This is the essence which is required in mercurial operations and medicines.

पञ्चमो विधिः ।

तिर्यक्पातनयन्त्रेण ताले भस्मीकृते सति ।  
लभ्यते श्वेतवीय्यं यत् तन्मात्रा सर्षपोन्मिता ॥  
जीर्णज्वरहरं तच्चि कान्तिः पुरुषिष्ठादम् ॥

*Fifth process.*

If haritalam is incinerated by means of a Tirjak patana Jantram (see page 253, vol I), a kind of white essence is obtained. This is to be used in doses of one sarshapa a day. It cures obstinate fevers and gives rise to beauty, nutrition, and strength.

षष्ठो विधिः ।

लाक्षाराजी तिलाः शिग्रु टंकणं लवणं गुडम् ।  
तालकाञ्छेन संमिश्रय छिद्रमूषे निरोधयेत् ॥  
पुटेत् पातालयन्त्रेण सत्त्वं पतति निश्चितम् ॥

*Sixth process.*

Haritalam, mixed with half its quantity of laksha, raji, tila, shigru, tankanam, labanam, and molasses, all combined, is to be put into a crucible provided with a hole at the bottom and heated by

Patala Jantram, leading to the extraction of the essence.

सप्तमो विधिः ।

तालकं चूर्णयित्वा तु छागदीरेण भावयेत् ।  
वारत्रयं ततो विद्धिमूलं पिष्टा तु मिश्रयेत् ॥  
कृत्वा च गोलकं शुष्कं सत्त्वं प्राह्वच्च पूर्ववत् ।  
पातालयन्त्रयोगेन यततो भिषजां वरैः ॥

*Seventh process.*

Haritalam is to be powdered, and subjected to bhavana with goat's milk for three times. It is then to be rubbed with the root of patha, made into a lump, dried, and then heated by a Patala Jantram, leading to the emission of its essence.

अष्टमो विधिः ।

अतसीतैलसंभृष्टं तालकं हण्डिकान्तरे ।  
धृत्वा काचघटे पश्चान् मुद्रयेत् तन्मुखं भृशम् ॥  
दृढं च सैन्धवं दत्त्वा हण्डिकायां प्रयत्नतः ।  
वह्योगोऽथ कर्तव्यो द्वियामे सत्त्वनिर्गमः ।  
अनया क्रियते रीत्या चोत्तमं सत्त्वपातनम् ॥  
सर्वकार्यकरं सम्यक् सत्त्वं निर्दोषसुत्तमम् ॥

*Eighth process.*

Haritalam, roasted with linseed oil, and contained in a glass bottle, is to be kept inside an earthen

vessel, almost filled with rock salt. This is then to be heated for six hours leading to the emission of a pure essence of haritalam.

नवमो विधिः ।

क्षारिकालवणं प्रस्थद्रयं तदर्धतालकम् । \*  
 गोमूत्रे मर्दयेद् गाढ़ं दिनानि त्रीणि यत्कालः ॥  
 कलांशटंकणं देयं हस्तिकर्णद्रवस्तथा ।  
 द्विगुणं टंकणस्यैव देयं तैलं तिलस्य च ॥  
 गाढ़ं विमर्द्य सव्वं तु शोषयेद् तियत्कालः ।  
 काचकूप्यां निधाय तत् पचेद् यामचतुष्टयम् ।  
 मृदुधूर्मो यदोद्भाति श्वेतवर्णश्च पाण्डुरः ।  
 मुद्रयित्वा मुखं दद्याद् वह्नि यामाष्टकं दृढम् ॥  
 एवं निस्पद्यते सत्त्वं तालकस्य विशुद्धिमत् ।  
 कमण्डलुप्रमाणस्य गोमूत्रस्यान्तरे क्षिपेत् ॥  
 पुनस्तदु विपचेन् मूत्रे यावन् मूत्रक्षयो भवेत् ।  
 तत् उत्तार्यर्थते सत्त्वं शीतं सटंकणं हि तत् ॥  
 त्रिंशदंशमितेनैव गन्धकेन विमर्दयेत् ।  
 ध्मापयेत् तदा गाढ़ं ततः सत्त्वं हि जायते ॥  
 धवलं खोटरूपश्च सर्वदोषैर्विर्वर्जितम् ।  
 ध्मापितं पित्तलेनैव चैकादशगुणेन तत् ॥

\* क्षारिकालवणं सौवर्ष्यलमेतद्वि ऊषरकालयं क्षारम् । भाषाया-  
 मेतत् सोरेति कथ्यते ।

किञ्चिद् रूप्यसमायुक्तं सत्त्वमेतद् यथाविधि ॥  
जायते रूप्यकं सम्यक् चन्द्रकान्तिसमवृत्ति ॥

*Ninth process.*

Two prasthas of saltpetre and one prastha of haritalam are to be rubbed together with cow's urine for three days. These are again to be rubbed with one fourth their combined weight of tankanam, an equal quantity of the juice of hasti karna palasha, and tila oil, double in quantity of the tankanam. All these are to be kept in a glass bottle, and heated for 12 hours, and then, as soon as white and pale smoke will be found to come out of the bottle, the mouth of the same will have to be stopped tightly and the apparatus heated for 24 hours more. Then the apparatus will have to be cooled, and the pure essence of haritalam taken out of the bottle.

This essence will have to be boiled with about one prastha of cow's urine until the whole of it evaporates. The essence is then to be rubbed with one thirtieth part of its weight of sulphur and a little of tankanam ; and then heated by a strong heat which changes it into a lump of a compound substance, absolutely free from injurious matters. This compound, with eleven times its weight of brass and a little of pure silver, may be heated in a crucible with the result that the whole thing turns into pure silver.

दशमो विधिः ।

वातारिजयपालयो वीजसंयुक्ततालकम् ।

कूपीस्थं वालुकायन्त्रे सत्त्वं मुच्छति यामतः ॥

*Tenth process.*

Haritalam emits its essence, if rubbed with seeds of eranda and jayapala, and heated in a glass bottle, by means of a Baluka Jantram.

एकादशो विधिः ।

शुद्धचूर्णस्य पादांशं मर्दयेन् नवसारकम् ।  
 चूर्णद्विगुणतोयेन तत्तोये निर्मलं पचेत् ॥  
 शनैर्लवणपाकेन यावत्तु लवणं भवेत् ।  
 अथ सततालकं शुद्धं पारदटं कण्ठयुतम् ॥  
 टंकणाञ्चेन तच्छूर्णं मर्दयेत् कन्यकाद्रवैः ।  
 अरपुंखाद्रवैरेव शुद्धं तत् कूपिकोदरे ॥  
 पचेद् यामाष्टकं यावत् सत्त्वरूपेण तिष्ठति ॥

*Eleventh process.*

Pure lime and one fourth its quantity of nava saram are to be rubbed with water, double in quantity of the lime, and to be boiled in that water, exactly in the way salt is prepared by boiling salt water, so that dirty matters found afloat on the surface is thrown away over and over again. Excellent and purified haritalam with an equal quantity of mercury, tankanam, and half the quantity of tankanam of the compound prepared from lime and navasara, are to be rubbed together with the juices of kanya and sharpunkha. All these are to be dried, put into a glass bottle, and heated for 24 hours, resulting in the emission of essence from the haritalam.

द्राक्षो विधिः ।

शुच्छमेकपलं तालं तत्समं टंकणं भवेत् ।  
 मर्दयेन् मेषदुधेन कुष्माण्डजद्रवैः पुनः ॥  
 कन्यानिम्बुकनीरेण वज्रार्कपयसा तथा ।  
 वातारितैलसंयुक्तं मर्दयेत् सकृदेव तु ॥  
 बटकान् कारयेत् पश्चान् मध्वाज्येन समन्वितान् ।  
 काचकूप्यां विनिक्षिप्य लेपयेन् मृत्तिकर्पटैः ॥  
 वालुकायन्त्रगं कुर्यात् पचेदिनचतुष्टयम् ।  
 सत्त्वं कुलिशसङ्खाशमूच्छौ तिष्ठति नान्यथा ॥

*Twelfth process.*

One palam of purified haritalam and an equal quantity of tankanam are to be rubbed together with each of the following, separately ;—ram's milk, juice of kushmanda, juice of kanya, juice of nimboo, milk of bajra, that of arka, castor oil, honey, and ghee.

These are then to be made into small balls and put into a glass bottle, previously wrapped up with mud and rag for several times. The bottle is then to be heated by means of a Baluka Jantram for four days with the result that essence of haritalam, appearing like diamond, will be found deposited at the upper part of the bottle.

त्रयोदशो विधिः ।

कुलत्थकाथटंकणमाहिषघृतमधुयुक्तं  
 हरितालशुच्छं दयादाज्येन भावितम् ।

हण्डिकायां क्षिप्त्वा च निवेश्योपरि सच्छिद्रां  
 पालिकां सन्धिलेपात् परं क्रमेण वह्निं ॥  
 यामचतुष्टयं दद्याद् यावच् छिद्रतो  
 धूमो गच्छति ततः पारदुरधूमं दृष्टान्निं ।  
 निर्वापयेत् पश्चादग्निस्थितां स्थालीमुक्तार्थ्य  
 स्वांगशीतं विशुद्धं सत्त्वं प्राह्यम् ॥

*Thirteenth process.*

Haritalam, rubbed with decoction of kulattha, tankanam, ghee of she-buffalo, and honey, and subjected to bhavana with ghee is to be put into an earthen vessel covered by means of an earthen basin containing a few holes, the joint being closed tightly. The apparatus is then to be heated for 12 hours, after which pale white smoke is expected to come out through the holes. The fire is then to be extinguished, and when the apparatus gets cooled of itself, the pure essence of haritalam is to be taken out.

### हरितालसत्त्वस्य प्रयोगः ।

वातरके तु दुःसाध्ये सत्त्वं हि तण्डुलोन्मितम् ।  
 दद्याद्वणकयुग्भक्षयं पथ्यार्थं घृतसंयुतम् ॥  
 द्विसप्तदिवसैः कान्तिर्जायते रोगवर्जिता ॥

*Use of essence of haritalam.*

In vataracta of an obstinate type, essence of haritalam is to be used in doses of one grain of rice

in weight, the diet being much of chanaka grams and clarified butter. Fourteen days of use result in the cure of the disease and the complexion of the skin becoming very clear.

**अशुद्धहरितालसेवनजनितदोषस्य शान्तिः ।**

( १ )

**अजार्जीं शर्करायुक्तां सेवते यो दिनत्रयम् ।  
विकृतिं तालजां हन्यादृ यथा दारिद्र्यमुद्यमः ॥**

( १ )

Removal of evil effects due to taking of impure haritalam is effected by taking, for three days, jira, mixed with sugar.

( २ )

**यवासकरसैश्चैव कुष्माण्डस्वरसैस्तथा ।  
राजहंसरसेनापि विकृतिं तालजां जयेत् ॥**

( २ )

The evil effects of taking haritalam are removed by taking the juice of one of these three, viz., java-sa, kushmanda, and rajahansa.

**हरितालसेवने पथ्यापथ्यम् ।**

**एतद् भेषजसंसेवी लवणाम्लौ विवर्जयेत् ।  
तथा कटुरसं वह्निमातपं यज्ञतस्यजेत् ॥**

लवण्यं यः परित्यक्तुं न शक्रोति कथञ्चन ।  
स तु सैन्धवमभीयात् मधुरोऽपि रसो हितः ॥

*Dietary.*

One who takes haritalam should avoid altogether salt, sour, pungents, and exposure to heat of fire and sun. The man who is unable to avoid salt altogether may take a little of rock salt. Sweets are beneficial to the person who takes haritalam.

हरितालेन वेधनक्रिया ।

( १ )

रुदन्तीखरसेनैव मर्देण्टितालंघम् ।

ताम्रपत्रं प्रलेपेन दिव्यं भवति काञ्चनम् ॥

*Transformation of base metals into gold by haritalam.*

Haritalam is to be rubbed with the juice of rudanti. Copper leaf, smeared with this haritalam, turns into fine gold.

( २ )

तालं ताप्यं दरदकुनटी सूतकं साञ्च्छभागं  
खल्वे कृत्वा त्रिदिनमथितं काकमाचीद्रवेण ।  
तेनालेप्यं रविशशिदलं खर्परे वह्निसम्  
शुख्वातीतं भवति कनकं सम्बलं पाथिकानाम् ॥

( २ )

The leaf of a metal consisting of 16 parts of silver and 12 parts of copper is to be smeared with an amalgam made of haritalam, makshikam, hingula, manas-shila, and mercury, all rubbed together for three days with the juice of kakamachi, the weight of each of these metals being  $\frac{3}{4}$  part of the leaf, which is to be heated after it is so smeared. The product is gold.

( ३ )

तालं तुलयां शिलां पिष्टा देवदालीद्रवैर्दिनम् ।  
 द्रावैरीश्वरलिङ्गाश्च दिनमेकं विमर्दयेत् ॥  
 नागं वज्रं रसं तुलयं चूर्णितं पलपञ्चकम् ।  
 पूर्वकलकेन संयुक्तं समालोच्य घृते पुटेत् ॥  
 एवं पुनः पुनः पाच्यं पूर्वकलकेन संयुतम् ।  
 भवेत् पष्ठिपुटैः शीघ्रं वज्रस्तस्मभकरं परम् ॥  
 शतभागेन दातव्यं वज्रं तारं करोत्ययम् ॥

( ३ )

Haritalam with an equal quantity of manas-shila is to be rubbed with the juices of devadali and shiva lingi for one day each. Five palas of powdered lead, tin, and mercury, each equal in quantity, are to be rubbed with the amalgam of haritalam and manas-shila, described above, and with ghee and then subjected to putam. The process of rubbing with the amalgam and ghee and then of heating by putam is to be performed sixty times resulting in the prepara-

tion of a compound, which can transform 100 times its weight of tin into silver.

### अथ मनःशिला ।

मनःशिला कुनटी च मनोज्ञा नागजिह्विका ।  
 नैपाली कुलटी शिला मनोह्वा रसनेत्रिका ॥  
 नैपालिका मनोगुप्ता गोला कल्याणिका तथा ।  
 रोगशिला तथा नागमाता दिव्यौषधिश्च सा ॥  
 करञ्जी चैव गोनी च मनःशिला प्रकीर्तिंता ॥  
 तालकस्त्वयैव भेदोऽयं मनोह्वा प्रोच्यते जनैः ।  
 तालकस्त्वतिपीतः स्यादु भवेद् रक्ता मनःशिलाः ॥

*Manas-shila (realger),*

Manas-shila is only a variety of haritalam ; haritalam is very yellow, whereas manas-shila is reddish in colour.

### मनःशिलायाः प्रकाराः ।

मनःशिला त्रिधा प्रोक्ता श्यामाङ्गी कणवीरका ।  
 खण्डास्त्व्या चेति तद्वूपं विविच्य परिकथ्यते ॥  
 श्यामा रक्ता च गौरी च भाराढ्या श्यामिकायुता ।  
 तेजस्त्रिनी च निर्गोरा ताम्राभा कणवीरका ॥  
 चूर्णभूताऽतिरक्ताङ्गी सभारा खण्डपूर्विका ।  
 उत्तरोक्ता गुणैः श्रेष्ठा भूरिसत्त्वा प्रकीर्तिंता ॥ १

\* त्रिविधासु गुणैः श्रेष्ठा कणवीरा मनःशिला इति पाठान्तरम् ।

*Different kinds of manas-shila.*

Manas-shila is of three different kinds, viz. shyama, kanaviraka, and khanda. Shyama is reddish white with a black tint and is heavy. Kanabiraka is bright without whiteness, and has the appearance of copper. Khanda is in the form of powder. It is very red and heavy. The last mentioned, viz. khanda, is the best of all varieties and has plenty of essence.

मनःशिलाया गुणाः ।

( १ )

मनःशिला स्यात् रसायनाग्रथा तिक्ता कटूषणा  
कफवातहन्त्री ।  
सत्त्वाद्विका भूतविषामिमान्दूतिकासद्य-  
हारिणी च ॥

*Properties of manas-shila.*

( १ )

Manas-shila is an excellent rasayanam (*i.e.* a medicine which prevents and cures senility and physical decay). It is bitter, pungent, producer of heat, destroyer of phlegm and air ; and has an ample essence. It cures influences exerted by ghosts on human system, poison, indigestion, itches, cough, and phthisis.

( २ )

मनःशिला गुरुर्वर्ण्या सरोषणा लेखनी कटुः ।  
तिक्ता लिङ्घा विषश्वासकासभूतविषाक्तनुत् ॥

( २ )

Manas-shila is heavy, improver of complexion, laxative, producer of heat in the system, destroyer of fat, pungent and bitter in taste, soothing, and curer of poison, asthma, bronchitis, evil influences of ghosts, and impurities of the blood.

**अशोधितमनःशिलायाः दोषः ।**

**अशुद्धा कुरुते शिला मूत्रकृच्छ्रुं तथाश्मरीम् ।  
मन्दाग्निं मलवन्धं च शुद्धा सर्वरूजापहा ॥**

*Evil effects of taking manas-shila, not properly purified.*

Manas-shila, not properly purified, gives rise to stone disease, stricture, gleet, loss of appetite, and constipation. If properly purified, it cures all sorts of diseases.

**मनःशिलायाः शोधनम् ।**

**प्रथमो विधिः ।**

**अगस्त्यपत्रतोयेन भाविता सप्तवारकम् ।  
शृङ्खवेररसैर्वाऽपि विशुद्धति मनःशिला ॥**

*Purification of manas-shila.*

*First process.*

Manas-shila is purified, if subjected to bhavana for seven times, with the juice of agasta leaves, or of ginger.

द्वितीयोऽध्यायः ।

१११

द्वितीयो विधिः ।

जयन्तीभृङ्गराजोत्थरक्तागस्त्यरसैः शिलाम् ।  
दोलायन्त्रे पचेहु यामं यामं छागलमूत्रकैः ॥  
क्षालयेदारनालेन सर्वरोगेषु योजयेत् ॥

*Second process.*

Manas-shila is purified and, as such, may be used in all sorts of diseases, if boiled in a Dola Jantram with the juices of jayanti, bhringaraja, and red agastya, for three hours, and with goat's urine for another three hours, and then washed with aranala.

तृतीयो विधिः ।

भृङ्गागस्त्यजयन्तीनामाद्र्द्वकस्य रसेषु च ।  
दोलायन्त्रेण संस्फिन्ना विशुद्ध्यति मनःशिला ॥

*Third process.*

Manas-shila is purified, if it is boiled in a Dola Jantram with the juices of bhringaraja, agastya, jayanti, and ardraka.

चतुर्थो विधिः ।

पचेत् त्रयहमजामूत्रदेलायन्त्रे मनःशिलाम् ।  
भावयेत् सप्तधा पित्तैरजायाश्च विशुद्धये ॥

*Fourth process.*

Manas-shila is purified, if it is boiled with goat's urine for three days, by means of a Dola Jantram, and then subjected to bhavana for seven times with goat's bile.

पञ्चमो विधिः ।

मनोह्ना चूर्णतोयेन सप्तकृत्वो विभाविता ।  
नितरां शुच्छिमायाति ततः कर्मणि युज्यते ॥

*Fifth process.*

Manas-shila is purified, if it is subjected to bhavana for seven times with lime water.

षष्ठो विधिः ।

अगस्तिपत्रतोयेन भाविता सप्तवारकम् ।  
शृङ्खवेरसैर्वापि विशुद्ध्यति मनःशिला ॥

*Sixth process.*

Manas-shila is purified, if subjected to bhavana for seven times with the juice of baka leaves or of ginger.

अथ मनःशिलायाः सत्त्वपातनम् ।

प्रथमो विधिः ।

अष्टमांशेन किट्टेन युड्गुग्गुलुसर्पिषा ।  
कोष्ठ्यां रुच्छा हृद्धं धाता सत्त्वं मुच्चेन् मनःशिला ॥

*Extraction of essence of manas-shila.*

Manas-shila discharges its essence, if heated strongly by means of a bellows, after having been rubbed with one eighth its weight of oxidised iron, gurb, guggulu, and ghee.

द्वितीयो विधिः ।

भूनागसत्त्वसौभाग्यमदनैश्च विमर्दिताम् ।  
कारवल्लीदलाम्भोभिर्मृषायाच्च विनिक्षिपेत् ॥  
शिलां क्षाराम्लनिस्पिष्टां प्रधमेत् तदनन्तरम् ।  
कोकिलाद्यमात्रेण धमानात् सत्त्वं त्यजत्यसौ ॥

*Second process.*

Manas-shila, rubbed with kshara and amla, and mixed with the essence of earthworm, tankanam, madana fruit, and juice of karaballi leaves, all rubbed together, is to be put into a crucible, and heated by means of charcoal, given twice only. This results in the extraction of essence from manas-shila.

अशुद्धमनःशिलासेवनदोषस्य शान्तिः ।

गोक्षीरं मात्किकयुतं पिवेद् यस्तु दिनत्रयम् ।  
कुनटी तस्य देहे तु विकारं न करोति हि ॥

*Antidotes to the bad effects of taking impure manas-shila.*

Manas-shila fails to produce any bad effect in one who takes cow's milk with honey, for three days.

अथाञ्जनानि ।

अञ्जनं मेचकं ज्ञेयं लोचकं च तथैव च ।  
तदेव षड् विजानीयात् सर्वं नेत्रगदे हितम् ॥  
सौवीरमञ्जनं चैव नीलाञ्जनं रसाञ्जनम् ।  
स्वोतोऽञ्जनं कुलत्थाख्यं पुष्पाञ्जनकमेव च ॥

*Anjana (stibnite, sulphide of lead, and other things, mainly used as collyrium).*

Anjana is of five different kinds, viz, (1) sauviran-jana, (2) nilanjana, (3) rasanjana, (4) srotonjana, (5) kulaṭhanjana, and (6) puspanjana. All of them are efficacious in eye diseases.

### ( १ ) सौवीराञ्जनम् ।

सौवीरमञ्जनं धूम्रं रक्तपित्तहरं हिमम् ।  
विषहिक्काच्चिरोगधृणं ब्रणशोधनरोपणम् ।  
सुवीरातटिणीगर्भे जायते हि तदञ्जनम् ॥

(1) *Sauvirajanam.*

This can be obtained in the beds of river, Suvira. It has the colour of smoke, is cool, and is efficacious in hemorrhage, poison, hiccup, eye disease, and boils.

### ( २ ) नीलाञ्जनम् ।

नीलाञ्जनं गुरु स्त्रिगर्धं नेत्रयं नीलं त्रिदोषहृत् ।  
रसायनं सुवर्णम् लोहमार्दवकारकम् ॥

(2) *Nilajanam.*

It is blue, heavy, soothing, beneficial to eye-sight, remover of the three doshas, destroyer of senile decay, killer of gold, and has the property of softening the metals.

( ३ ) रसाञ्जनम् ।

रसाञ्जनं त्रिधा प्रोक्तं शैलजं कृत्रिमे तथा ।  
 प्रथमोक्तं तादर्थशैलं रसगर्भं च तादर्थजम् ॥  
 पीताभं तत् कटु श्लेष्मविषनेत्रविकारनुत् ।  
 उषणं रसायनं तिक्तं छेदनं ब्रणदोषहृत् ॥  
 पीतचन्दननिर्यासं रसाञ्जनं द्वितीयकम् ।  
 तत्काथाज् जायते वाऽपि पीताभं वकूरोगनुत् ।  
 श्वासहिक्कापहं वर्णं वातपित्तास्थनाशनम् ॥  
 दाढ़ीकाथसमं द्वीरं यावत् पादं पचेद् घनम् ।  
 रसाञ्जनं तदप्युक्तं तृतीयं नेत्रयोः हितम् ॥

(3) *Rasanjanam.*

Rasanjanam is of three different kinds, of which the first is obtained in nature in the form of stone, whereas the second and the third are prepared artificially.

(a) The first kind of rasanjana is obtained from rocks in Turkey. It is yellowish in colour, and contains mercury as one of its constituents. It is pungent and bitter in taste, and pacifies phlegm, poison, carbuncles, and eye diseases. It produces heat in the system, prevents and cures senile decay, and cures obesity.

(b) The second kind of rasanjanam is an exudation or concentrated decoction of yellow sandal. It is yellowish in colour. It cures diseases pertaining to the mouth, asthma, hiccough, and an excess of vayu, pitta, and blood.

(c) The third kind of rasanjana is prepared by boiling daru haridra with an equal quantity of milk and condensing the mixture into one fourth its original quantity. This rasanjanam is also very efficacious in eye diseases.

### ( ४ ) स्रोतोऽज्ञनम् ।

स्रोतोऽज्ञनं हिमं क्षिर्घं कषायं स्वादु लेखनम् ।  
 नेत्रयं हिकाविषच्छर्दिकफपित्तास्तरोगनुत् ॥  
 वल्मीकशिखराकारं भङ्गे नीलोत्पलव्युति ।  
 धृष्टं तु गैरिकच्छायं स्रोतोजं लक्षयेद्वुधः ॥

### ( ५ ) Srotonjanam.

It is cool, soothing, astringent, and sweet. It is efficacious in obesity, eye-diseases, hiccough, poison, nausea, excess of phlegm and animal heat, and impurities of the blood. It has the appearance of the top of a mound of earth raised by white ants ; when broken into pieces, its inner surfaces appear to have the colour of a blue lotus, but if rubbed, they turn red as red ochre.

### ( ५ ) कुलत्थाज्ञनम् ।

कृष्णं कुलत्थकं नेत्रयं कषायं कटुकं हिमं ।  
 विषविस्फोटकरुदूनां ब्रणार्तेश्च निवर्हणम् ॥  
 काकणादि निहन्ति च कुम्भककामलापहम् ॥

(5) *Kulatthanjanam.*

This is black in colour, astringent, pungent, cool, and is efficacious in eye-diseases, poison, boils, itches, and carbuncle. It also cures a kind of leprosy, called kakanam, and jaundice at a very advanced stage.

(6) पुष्पाञ्जनम् ।

पुष्पाञ्जनं सितं लिङ्घं हिमं सर्वाच्चिरोगनुत् ।  
अति दुर्ध्वं रहिक्षाघणं विषज्वरगदापहम् ॥

(6) *Pushpanjanam.*

It is white, soothing, and cool. It cures all sorts of eye-diseases, hic-cough of a very virulent type, and fever due to poison.

अञ्जनानां शोधनम् ।

प्रथमो विधिः ।

अञ्जनानि विशुद्ध्यन्ति भृङ्गराजनिजद्रवैः ।  
सूर्यावर्तादियोगेन शुद्धिमेति रसाञ्जनन् ॥ ६

*Purification of anjanas.*

All the anjanas are purified, if subjected to bhavana with the juice of bhringaraja. Rasanjana alone is also purified, if subjected to bhavana with the juice of suryavarta, etc. †

# अग्रे कंकुष्ठस्य शोधनप्रणाली द्रष्टव्या ।

† See purification of kankustham on page 209.

द्वितीयो विधिः ।

तोयेऽत्युषणे परिक्षिप्य द्रवीकुर्याद् रसाञ्जनम् ।  
वाससा स्वावयित्वा ऽथ शोषयेद् भानुरश्मिना ॥  
एवं विशोधितं सर्वकार्येषु परियोजयेत् ।  
विशुद्धं नाशयेद् व्याधीन् नाविशुद्धं कदाचन ॥

*Second process.*

Rasanjana is dissolved with a very hot water, filtered through a piece of cloth, and dried in the sun. Thus purified, it cures diseases, otherwise not.

तृतीयो विधिः ।

सर्वाञ्जनं चूर्णयित्वा जम्बीद्रवभावितम् ।  
दिनैकमातपे शुष्कं सर्वकार्येषु योजयेत् ॥  
एवं गैरिककासोस्तंकणं च वराटिका ।  
शङ्खस्तोरी च कंकष्टं शुद्धिमायान्ति निश्चितम् ॥

*Third process.*

All the anjanas are purified, if they are powdered, subjected to bhavana with lime juice, and dried for one day in the sun. The following are also purified in the same way :—gairika, kasisa, tankana, varatika (cowri shells), shankha, tubari, and kankustha.

अञ्जनानां सत्त्वपातनम् ।

मनोह्नासत्त्ववत् सत्त्वमञ्जनानां समाहरेत् ।  
राजावर्त्तकवत् सत्त्वं ग्राह्यं स्रोतोऽञ्जनादपि ॥

*Extraction of essence from anjanas.*

Essence of anjanas is to be extracted in the same way as that of manas-shila. The essence of sroton-jana may also be obtained in the same way as of rajavarta.

स्रोतोऽजनेन रसबन्धनम् ।

गोशकृद्रसमूत्रेषु घृतदौद्रवसासु च ।

भावितं वहुशस्तच्च शीघ्रं बन्धाति सूतकम् ॥

*Solidification of mercury by means of srotonjana.*

Srotonjana, subjected to bhavana for several times with the juice of cowdung, cow's urine, ghee, honey, and tallow solidifies mercury very soon.

अथ कंकुष्ठम् ।

हिमवत् पादशेखरे कंकुष्ठमुपजायते ।

तदेव त्रिविधं ज्ञेयं नलिकश्वेतरेणुकम् ॥

पीतप्रभं गुरु लिङ्धं श्रेष्ठं कंकुष्ठमादिमम् ।

श्वेतं तस्माद् गुणैर्हीनं सिद्धैश्च कथितं पुरा ॥

श्यामपीतं लघु त्यक्तसत्त्वं नेष्टुं हि रेणुकम् ॥

कंकुष्ठं कालकुष्ठञ्च विरङ्गं रङ्गदायकम् । ०

रेचकं पुलकं चैव शोधकं कालपालकम् ॥

उपधातुस्तु वङ्गस्य भालुकिना विभाषितम् ॥

\* कालकुष्ठमित्यस्य स्लेके कालकुष्ठमिति पाठान्तरम् । तथैव विरङ्गमित्यस्य स्लेके विरङ्गमिति पाठान्तरम् ।

*Kankustham (an ore containing tin.)*

It is produced at the foot of the Himalayas and is of three different kinds, viz. (1) nalika, (2) white, and (3) renska. The first is yellow-coloured, heavy, soothing, and the best of all varieties. The second, i. e. the white one is inferior to the first, and has very little essence in it. The third variety, viz. renska, is blackish yellow, light, devoid of essence, and is not suitable for medicinal purposes. Kankustham is an ore containing tin.

कंकुष्ठं तिक्तकटुकं वीर्योषणं चातिरेचनम् ।  
 ब्रणोदावर्त्तशूलार्त्तिगुलमप्लीहगुदार्त्तिनुत् ॥  
 नाशयेदामवातं च रेचयेत् व्यणमात्रतः ।  
 कंकुष्ठं नाशयेच्छीव्रं कठोदरजलोदरः ॥

Kankustha is bitter, pungent, producer of hot effect on the system, and highly purgative. It is efficacious in carbuncle, udavarta, colic, gulma, enlargement of the spleen, piles, and fistula. It cures rheumatism and causes purgation very quickly. It also effects a quick cure of an exceptionally enlarged spleen and of dropsy.

कंकुष्ठस्य शोधनम् ।

प्रथमो विधिः ।

कंकुष्ठं शुद्धिमायाति त्रिधा शुगच्यस्वुभावितम् ।

*First process.*

Kankustha is purified, if subjected to bhavana for three times with the decoction of shunthi.

द्वितीयो विधिः ।

व्यावर्चककदली बन्धा कोशातकी च सुरदाली ।  
शिश्रु श्व वज्रकन्दो नीरकणा काकमाची च ॥  
आसामेकरसेन तु लवणक्षाराम्लभावितं बहुशः ।  
शुध्यन्ति खलूपरसा धमाता मुच्छन्ति सत्त्वानि ॥

*Second process.*

All the uparasas (including kankustham) are purified, if subjected to bhavana for several times with ksharas, amlas, and with the juice of any one of the following :—suryavarta, kadali, bandhya karkotaki, koshataki, devadali, shigru, vajra kanda (wild shuranam), jala pippali, and kakamachi. Essence is discharged by the uparasas (of course, those which have got them), if heated after they have been purified in that way.

सत्त्वमयं हि कंकुष्ठं न सत्त्वं पातयेत् ततः ।

Kankustham is full of essence. It is therefore not necessary to extract an essence from it.

कंकुष्ठस्य सेवनविधिः ।

भजेदेनं विरेकार्थं ग्राहिभिर्यवमात्रया ।  
नाशयेदामपूर्तिंश्च विरेच्य क्षणमात्रतः ॥  
भक्षितः सह ताम्बूलैर्विरेच्यासून् विनाशयेत् ।  
वर्बूरीमूलिकाकाथजीरसौभाग्यकं समम् ।  
कंकुष्ठविषनाशाय भूयोभूयः पिबेन्नरः ॥

*How to take kankustham.*

If taken in doses of only one java (barley grain) a day, mixed with some thing which has the property of hardening the stools, kankustham removes all the mucus from the system by purgation. If taken with betel leaf, it causes death by over-purgation. To undo the evil effects of kankustham, it is necessary to drink over and over again the decoction of the root of a barbura (acacia) tree, mixed with an equal quantity of jeera and tankana.

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तृतीयोऽध्यायः ।

अथ कम्पिल्लः ।

इष्टकाचूर्णसंकाशश्चन्द्रिकाद्योऽतिरेचनः ।

सौराष्ट्रदेशे चोत्पन्नः स हि कम्पिल्लकः स्मृतः ॥

पित्तव्रणाध्मानविबन्धनिद्वः

श्लेष्मोदरार्त्तिक्रिमिगुलमवैरी ।

मूलामशोफज्वरशूलहारी

कम्पिल्लको रेच्यगदापहारी ॥

### CHAPTER III.

*Kampilla.*

Kampilla is like brick dust, glazy, and highly purgative. It grows in the locality of saurastra (Surat). It is efficacious in an excess of pittam, carbuncles and boils, swelling of the belly with wind, constipation, excess of phlegm, udara, worms, gulma, piles, fistula, fever, and colic, and all other diseases curable by purgation.

कम्पिल्लादिसाधारणोपरस्तानां शोधनम् ।

सामान्योपरसाः सर्वे मातुलुङ्गाद्र्दकाम्बुणा ।  
त्रिरात्रं भाविता शुष्का भवेयुदोषवर्जिता ॥

यानि कानि च सत्त्वानि तानि तुध्यन्त्यशेषतः ।  
आतानि शुद्धिवर्गेण मिलन्ति च परस्परम् ॥

*Purification of sadharana uparasas.*

(i. e. from kampilla to bhunaga).

The sadharana uparasas, that is uparasas belonging to group III (kampilla to bhunaga) are purified, if subjected to bhavana with the juices of matulunga and ardraka for three times.

All sorts of essences of ores and metals are purified, and combine with one another, if heated with the shuddhi varga (or shodhana gana, see Vol. I, page 306.

गव्याज्येन विमिश्रितो कम्पिङ्गो हन्ति लेपनात् ।  
ब्रणानि चर्मरोगांश्च पृष्ठब्रणमपि ध्रुवम् ॥  
विम्बिपत्रप्रलेपं तु सुखोषणं प्रददेत् खलु ।  
आदौ पृष्ठब्रणे ततः काम्पिङ्गं हि प्रयोजयेत् ॥  
घृताभावे प्रदातव्यं तृणराजस्य तैलकम् ॥

Kampilla cures boils, skin diseases, and even carbuncles on the back bone, if it is mixed with cow's ghee and applied as an ointment. In case of a carbuncle on the back bone, it is necessary, first of all to apply on it, for one day, a paste of bimbi leaves, slightly heated, and then to apply the ointment prepared by mixing powdered kampilla with cow's ghee (or, preferably, goat's ghee). In the absence of ghee, cocoanut oil may be used for this purpose.

अथ गौरीपाषाणः ।

गौरीपाषाणको मल्लो दारुमूषञ्च मूषकः ।  
 सोमलः सम्बलं शङ्खविषञ्च तालसत्त्वकम् ॥  
 गौरीपाषाणकः पीतो विकटो हतचूर्णकः ।  
 रकाभः पीतवर्णश्च शङ्खामश्च त्रयः समृताः ॥  
 पूब्वं पूब्वं गुणैः श्रेष्ठं कथितं रससाधकैः ॥  
 मूषको द्विविधश्चैव खनिजस्तालसम्भूतः ।  
 एरण्डतैलनिम्बूत्थैर्मर्दितं हरितालकम् ।  
 वालुकायन्त्रपाचितं विमुञ्चेद् रक्तशङ्खकम् ॥

*Gauripashana (Arsenic stone).*

Gauripashana is of three kinds, viz, red, yellow, and white. They are mentioned here in order of their merit. It is no other than the essence of haritalam. Gauripashana is also of two kinds, viz. mineral and that which is obtained from haritalam. Haritalam, rubbed with castor oil and lime juice, and heated by means of a Baluka Jantram, discharges red gauripashana, as its essence.

अस्य शोधनम् ।

प्रथमो विधिः ।

कारवल्लीफले क्षिप्तो यामैकमतियज्ज्ञतः ।  
 स्वेदितो दोलिकायन्त्रे शुद्धो भवति मूषकः ॥

*Purification of arsenic stone.*

Arsenic stone is purified, if it is confined inside a

karaballi fruit and boiled for one hour by means of a Dola Jantram.

द्वितीयो विधिः ।

**तालवत् सोमलः शोध्यस्तालसत्त्वं स एव हि ।**

*Second process.*

Since gauripashana is an essence of haritalam, it is also to be purified in the same way as haritalam.

अस्य सत्त्वपातनम् ।

**तालवद् प्राहयेत् सत्त्वं शुद्धं शुब्रं प्रयोजयेत् ।  
रसबन्धकरं स्थिधं दोषम् रसवीर्यवृत्तु ॥**

*Extraction of essence from gauripashana.*

Essence of gauripashana is to be extracted in the same way as that of haritala. This essence is pure white, soothing, and destroyer of the three doshas. It is used in the solidification of mercury and increases the potency of the same.

अथ नवसारः ।

**करीरपीलुकाष्ठेषु पच्यमानेषु चोद्भवः ।  
द्वारोऽसौ नवसारः स्याच्चुलिकालवणामिधिः ॥  
इष्टकादहने जातं पाण्डुरं लावणं लघु ।  
तदुक्तं नवसाराख्यं चुलिकालवणश्च तत् ॥  
मनुष्योष्ट्रशूकराणां विष्ट्राभस्मजमेव तत् ।  
नीरप्लुतश्च तद्भस्म वाससा गालितं शनैः ॥**

वहिना शोषयेत् प्राज्ञः शेषः स्यान् नवसारकः ।  
नवसारो नरसारो नृसारश्च नृसादरः ॥

*Navasara (sal ammoniac).*

Navasara or chulika salt is a kshara which is sometimes found to grow in karira and pilu wood, when in a state of decomposition. It is the same pale saltish and light thing which is sometimes found deposited on burnt bricks. The stool of man, camel, hog, etc. is to be dissolved with water and filtered through a piece of cloth for several times and then dried up by means of heat, the product being navasara.

अस्य गुणाः ।

( १ )

रसेन्द्रजारणं लोहद्रावणं जठराभिकृत् ।  
गुलमप्लीहास्यशोषघृणं भुक्तमांसादिजारणम् ।  
विडांशश्च त्रिदोषघृणं चुलिकालवणं मतम् ॥

*Properties of navasara.*

( १ )

It helps the exhaustion of mercury and the melting of metals, increases appetite, cures gulma, enlargement of the spleen, and dryness of the mouth. It helps the digestion in the stomach of such heavy food as meat, etc. It is one of the constituents of what is called a *vida* and is a pacifier of the three doshas.

( २ )

पटुः प्रवृत्तिशीलानां स्वावणः शोथहृच्छिमः ।  
 यकृदुदोषे ज्वरे प्लीहि शिरःशूलेऽर्वुदादिषु ॥  
 स्तनरोगे रक्तपित्ते कासे भग्नामये तथा ।  
 योनिव्यापत्सु च ज्ञेयो नरसारः सुखावहः ॥

( ३ )

Navasara is saltish. It expedites the discharge from the system of things (such as blood, kapha, pittam, etc.) which have already commenced to come out. It is cool, and is efficacious in dropsy, heart disease, liver complaints, fever, enlargement of the spleen, head disease, tumour, diseases pertaining to the female breast, ractapittam, cough, fracture of bones and in diseases pertaining to the vagina.

अथ कपर्दकः ।

पीताभा ग्रन्थिला पृष्ठे दीर्घवृत्ता वराटिका ।  
 चराचरेति सा प्रोक्ता ग्राह्या रसक्रियासु सा ॥  
 साढ्ढनिष्कभारा श्रेष्ठा निष्कभारा च मध्यमा ।  
 पादोननिष्कभारा च कनिष्ठा परिकीर्तिता ॥  
 निस्फलाश्च ततो न्यूनाः पुंवराटाश्च पित्तलाः ।  
 दल्त्वा दल्त्वा गुणान् भूयो सर्वं हि विकरोति तत् ॥

*Kapardaka (cowri or marine shells).*

The cowrie shell which is yellowish in colour, having a knot and circle on the back, is known by the

name of charachara. Cowries of this type only may be used in medicines. Of these, the one which is  $1\frac{1}{2}$  niska (*i.e.*,  $\frac{3}{8}$  of a tola) in weight is the best, that which is one niska ( $\frac{1}{4}$  of a tola) in weight is of moderate quality, and that which is  $\frac{3}{4}$  of a niska (*i.e.*  $\frac{3}{8}$  of a tola) in weight is inferior in quality. That which is less than  $\frac{3}{8}$  of a tola in weight is a male cowrie, is useless for the purpose of medicines, and causes an excess of pittam, if used in medicines. Although found beneficial in some cases, all such cowries give rise to several evil effects, and should therefore be avoided for medicinal purposes.

### वराटिकायाः गुणाः ।

परिणामादिशूलम्बी ग्रहणीक्षयनाशनी ।

कटूषणा दीपनी वृष्या नेत्रया वातकफापहा ॥

रसेन्द्रजारणे प्रोक्तविङ्गद्वयेषु शस्यते ।

तदन्ये तु वराटाः स्युर्गुरवः श्लेष्मपित्तलाः ।

*Properties of cowry or marine shell.*

It cures all sorts of colic, including that which is felt just at the time of digestion of food. It also cures chronic diarrhoea and phthisis. It is pungent, hot, increasing the power of digestion, nutritive, beneficial to the eye, and pacifier of an excess of vayu and kapha (phlegm). It is one of the best of the materials constituting what is called a vida, referred to in the exhaustion of mercury. The cowries which do not conform to the description given above are male cowries—they are not easily digested and give rise to an increase of phlegm and animal heat.

अस्या शोधनम् ।

वराटी काजिके स्विन्ना यामाच्छुद्धिमवाप्नुयात् ।

*Purification of kapardi (cowri).*

Kapardi or cowri is purified, if boiled with kanji for three hours.

अस्याः मारणम् ।

प्रथमो विधिः ।

अङ्गराम्भौ स्थिता ध्माता सम्यक् गोदूरुषिता यदा ।  
स्वांगशीता सृता सा तु पिष्टा सम्यक् प्रयुज्यते ॥

*Incineration of kapardi or cowrie.*

*First process.*

Cowrie is reduced to ashes, if placed upon charcoal fire until it bursts. When cooled of itself, it may be reduced to powder and used in all things.

द्वितीयो विधिः ।

कपर्दी म्रियते नूनं पुटेन चरडवह्निना ।  
स्वांगशीतां समुद्धृत्य पिष्टां ततः प्रयोजयेत् ॥

*Second process.*

Kapardi is undoubtedly reduced to ashes, if subjected to putam by means of a strong fire. When cooled of itself, it is to be reduced to powder and used as required.

दृतीयो विधिः ।

भूगर्त्ते च समे शुद्धे पत्तनं स्थापयेत् सुधीः । ०  
तुषेण पुरयेत् तस्याः किञ्चिन् मध्यं भिषग्वरः ॥  
वराटपूरितां मूषां तन्मध्ये विनिवेशयेत् ।  
करोषामि ततो दद्यात् पाणिकायन्त्रमुत्तमम् ।

*Third process.*

A big and wide-mouthed earthen pot is to be placed in a pit, made in a clean and level soil. About half of this pot is to be filled with paddy husks into which is to be placed the closed crucible or samputam containing cowries. Upon this crucible or samputam is to be made a fire made of cowdung cakes, which will effect the incineration of the cowries. The apparatus referred to here is called the Panika Jantram.

अथ शङ्खः ।

द्विधा स दक्षिणावर्त्तो वामावर्त्तः शुभेतरः ।  
दक्षिणावर्त्तशंखस्तु पुण्ययोगादवाप्यते ॥  
तिष्ठति यद् एहे स वै तल्लक्ष्म्याभाजनं भवेत् ।  
दक्षिणावर्त्तशंखस्तु त्रिदोषघृणः शुचिर्निधिः ॥  
शंखश्च विमलः श्रेष्ठः चन्द्रकान्तिसमप्रभः ।  
अशुद्धो गुणदो नैव शुद्ध एव गुणप्रदः ॥

\* पत्तनं वज्रभाषायां ‘पातूना’ इति कथ्यते ।

*Shankha (conch shell).*

Shankha is of two kinds, viz, the dakshinavarta *i.e.*, that which has got its involution from left to right, and the vamavarta *i.e.* that which has got it in an opposite direction. None but the virtuous can procure the former. The latter does not indicate good fortune in the owner. The home-stead which contains a conch of the former description is the abode of the goddess of fortune. Such a shell is a destroyer of an abnormal excess of the three doshas. It is pure and a wealth in itself. A conch shell, which is devoid of dirts, is moon-white in colour, and if duly purified, is commendable for medicinal purposes ; otherwise not.

**अस्य शोधनम् ।**

**अम्लैः सकाञ्जिकैः शङ्खो दोलास्त्रिम्बः सुशुध्यति ।**

*Purification of shankha.*

Shankha is purified, if boiled in a Dola Jantram with amlas, mixed with kanji.

**शंखस्य मारणम् ।**

**अन्धमूषाहतं शंखं पलमेकं विचक्षणः ।  
माषाद्वै टंकणैर्मिथ्रं दण्डयोगेन मारयेत् ॥**

*Incineration of shankha.*

One palam of shankha, killed by being heated in a blind crucible is to be rubbed by means of a rod with half a masha of tankanam, and then used in medicines.

अस्य गुणाः ।

शंखः सर्वरुजां हन्ति विशेषादुदरामयः ।  
शूलाम्लपित्तविषम्भमेहदृढ वह्निपनः ॥  
शंखः क्षारो हिमो याही ग्रहणीरेचनाशनः ।  
नेत्रपुष्पहरो बल्यस्तास्त्रयपिटिकाप्रणात् ॥

*Properties of shankha.*

Shankha cures all sorts of diseases, especially chronic diarrhoea, colic pain, acidity with biliousness, swelling of the belly with wind, spermatorrhoea, and heart disease. It also increases the power of digestion of food. It is a kshara, and has a cooling effect on the system. It removes looseness of stool even in chronic diarrhoea. It cures white blot in the eye, is a tonic, and cures pimples in the face of youngmen.

अथ वह्निजारः ।

समुद्रेणामिनकम्य जरायुर्बहिरुजभितः ।  
संशुष्को भानुतापेन सोऽग्निजार इति स्मृतः ॥  
अग्निजारविदोषग्नो धनुर्वातादिवातनुत् ।  
वज्ज्ञनो रसवीर्यस्य दीपनो जारणस्तथा ॥  
अबृधिक्षारसुसंशुद्धं शोधयेत्तं पुन न हि ॥

*Bahni jara or agnijara.*

Agnijara is the uterine excreta of agninakra, (a kind of shark) thrown upon the beach by sea waves

and dried up by the sun. Agnijara is the pacifier of the three doshas. It cures tetanus and other diseases due to an excess of vayu. It increases the potency of mercury and the power of digestion. It is already purified by contact with the kshara contained in sea water, and does not therefore require any further purification.

### अथ गिरिसिन्दूरम् ।

महागिरिषु चालपीयः पाषाणान्तः स्थितो रसः ।  
 शुष्कः शोणः स निर्दिष्टो गिरिसिन्दूरसंज्ञया ॥  
 सिन्दूरं रक्तरेणुश्च नागगर्भञ्च सीसजम् ।  
 सीसकस्योपधातुस्तत् सीसकसदृशं गुणैः ॥  
 रसगन्धप्रभावेन गुणान्तरयुतञ्च तत् ॥

*Girisinduram (Mineral red vermillion).*

This is found in small quantities inside rocks in big mountains. It is dry and red. This is a compound of lead and other things. It has all the properties possessed by lead ; but it possesses other qualities also on account of its containing a little of mercury and sulphur.

### अस्य गुणः ।

(१)

त्रिदोषशमनं भेदि रसबन्धनमयिमम् ।  
 देहलोहकरं नेत्रयं गिरिसिन्दूरमीरितः ॥

*Properties of girisinduram.*

( १ )

It is a pacifier of the three doshas, laxative, good solidifier of mercury, and is beneficial to eye-sight. It makes the body as strong as iron.

( २ )

सिन्दूरयुग्मवीसपंकुष्ठकरङ्गविषापहम् । \*  
भग्नसन्धानकारकं व्रणशोधनरोपणम् ॥

( २ )

Both kinds of red vermilion (viz, girisinduram which is a natural product, and artificial red vermilion manufactured in the laboratory. For the process of preparing the latter, see under lead), are efficacious in erysipelas, leprosy, itches, and poison. They help the joining of broken limbs, are disinfectants, and heal boils and carbuncles.

व्यवहारयोग्यः गिरिसिन्दूरः ।

सुरंगोऽमिसहः सूक्ष्मः स्त्रिघ्नः स्वच्छोयुरुम्र्दुः ।  
सुवर्णाकरजः शुद्धः सिन्दूरो मङ्गलप्रदः ॥

*Red vermilion fit for use.*

Red vermilion is considered pure, and fit for use in medicines, if it is well-coloured, able to stand the heat of fire, fine, soothing, transparent, heavy, soft, and is obtained from a gold mine.

\* सिन्दूरं द्विविधं यथा—गिरिसिन्दूरं नागसिन्दूरञ्ज । अनयो-  
र्मध्ये प्रथमं स्वभावजं द्वितीयं नागसम्भूतं कृत्रिमञ्ज । अप्रे सीसक-  
प्रकरणे नागसिन्दूरस्य निर्माणविधिर्दृष्ट्यः ।

**सिन्दूरस्य शोधनम् ।**

प्रथमो विधिः ।

**सुवर्णाकरजं शुद्धं सिन्दूरं तु न शोधयेत् ।  
न राम्लयोगतोऽन्यतु शुद्धिमाप्नोति निश्चितम् ।**

*Purification of red vermillion.*

*First process.*

The red vermillion which is obtained from a gold mine and is pure in itself need not be purified. The one which is not of this description should be purified by being subjected to bhavana with milk and sour vegetable juice.

द्वितीयो विधिः ।

**सिन्दूरं निम्बकद्रावैः पिष्टा धर्मे विशोषयेत् ।  
ततस्तरुदुलतोयेन भावनया विशुद्ध्यति ॥**

*Second process.*

Red vermillion is purified, if it is rubbed with lemon juice, dried in the sun, and then subjected to bhavana with rice water.

**अथ हिङ्गलः (Cinnabar).**

हिङ्गलस्य मेदः ।

**हिङ्गलो दरदो म्लेच्छश्चित्राङ्गश्चूर्णपारदः ।  
दरदविविधः प्रोक्तश्चमर्मारः शुक्तुण्डकः ।  
हंसपादस्तृतीयः स्याहु गुणवानुत्तरोत्तरम् ॥**

चम्मारः शुकवर्णः स्यात् पीताभः शुकतुण्डकः ।  
जपाकुसुमवर्णभो हंसपादो महोत्तमः ॥  
श्वेतरेखः प्रवालाभो हंसपाक इति सूतः ॥

*Varieties of hingula.*

Hingula is of three different kinds, viz, (1) charmara, (2) shuka tundaka, and (3) hansa pada. Of these, the third is better than the second, and the second is better than the first. Charmara has the colour of a parrot ; shuka tundaka is yellowish ; whereas hansapaka is as red as japa flower and coral, with white streaks here and there.

अस्य गुणाः ।

हिंगुलः सर्वदोषघ्नो दीपनोऽतिरसायनः ।  
सर्वरोगहरो वृष्यो जारणायातिशस्यते ॥  
विशेषान् मेहकुष्ठघ्नो रुचिमेधाबलाग्निदः ।  
एतस्मादाहृतः सूतो जीर्णगन्धसमो गुणैः ॥

*Properties of hingula.*

Hingula is a destroyer of all the three doshas (*i.e.* abnormal excess of vayu, pittam, and kapha). It increases the power of digesting food, and is an excellent medicine for the cure and prevention of senile decay. It cures all sorts of diseases (*if used with suitable accompaniments*) ; is nutritive, and is very useful for the purpose of incineration of metals. Especially does it cure spermatorrhoea and leprosy. It

increases appetite, strength, memory, and power of digestion. Mercury, extracted from hingula, is as good as that which has swallowed some sulphur. (For the process of absorption of sulphur by mercury, see vol. I.)

### हिङुलस्य शोधनम् ।

प्रथमो विधिः ।

सप्तधा चार्द्धकद्रावैर्लकुचस्याम्बुनापि वा ।  
हिंगुलो भावितः शुष्को निर्दोषो जायते खलु ॥

*First process.*

Hingula is purified, if subjected to bhavana for seven times with the juice of ginger or lakucha.

द्वितीयो विधिः ।

अम्लवर्गद्रवैः पिष्टा दरदो माहिषेण च ।  
दुग्धेन सप्तधा पिष्टः शुष्कीभूतो विशुद्ध्यति ॥

*Second process.*

Hingula is purified, if it is rubbed for seven times with the juice of the amlavarga and buffaloe's milk, and dried each time it is so rubbed.

तृतीयो विधिः ।

मेषदुग्धेन ररदमम्लवर्गैर्विभावितम् ।  
सप्तवारं प्रयत्नेन शुद्धिमायाति निश्चितम् ॥

*Third process.*

Hingula is purified, if it is subjected to bhavana for seven times with ram's milk and the juice of the amla varga.

चतुर्थो विधिः ।

दरदं दोलिकायन्त्रे पक्षं जम्बवीरजैद्र्द्वैः ।  
सप्तवारमजामूत्रैर्भावितं शुद्धिमेति हि ॥

*Fourth process.*

Hingula is purified, if it is boiled in a Dola Jantram with lime juice, and then subjected to bhavana for seven times with goat's urine.

पञ्चमो विधिः ।

जयन्त्याः स्वरसे मूत्रे काञ्जिके निम्बुजद्रवे ।  
दोलायन्त्रे त्रयहं पाच्यं दरदं हि विशुद्धये ॥

Hingula is purified, if it is boiled for three days in a Dola Jantram with the juice of jayanti leaves, or in urine, or in kanji, or in lemon juice.

हिंगुलस्य पाकः ।

प्रथमो विधिः ( शतार्कदरदः ) ।

चणकनिभखरण्डानि दरदस्य तु कारयेत् ।  
सीसजे चायसे पात्रे स्थापितं तद्व धमेह दृढम् ॥  
जातायामुष्णतायां वै तत्र द्रव्याणि सेचयेत् ।  
पाच्यतुल्यं द्रवद्रव्यं ततश्च वह्निभावना ॥

मेषक्षीरेण दशधा दशधा क्षीरिकार्कजैः ।  
 दीपवर्गेण दशधा विरेकाकैश्च पञ्चधा ॥ ७  
 पञ्चधा दुग्धवर्गेण ततश्च रौद्रभावनाः ।  
 दीयन्ते पूर्ववत् सम्यक् पूर्वप्रोक्तकमेण च ॥  
 अयं शतार्कदरदो नानारोगविनाशकः ।  
 चुद्वोधस्य करो नित्यं योगवाही निगद्यते ॥

*Preparations of Hingula.*

*First process.*

Hingula is to be broken into pieces of the size of chana gram and kept in a pot made of lead or iron. It is then to be heated steadily. When heated, it is to be saturated with each of the liquids undermentioned, the quantity of the latter being equal to the hingula itself. When one of the liquids gets dried up, the hingula is to be saturated with the liquid next mentioned, and so on. The juice or liquids are ;—ram's milk for ten times, juice of kshirika for ten times, juice of arka for ten times, decoction of the dipta varga for ten times, juice of virekarka (pilu) for five times, dugdha varga (see page 303, vol I). for five times.

\* दीपवर्गः पिपल्यादिगणः—यधा, पिपलीपिपलीमूलचव्य-  
 चित्रकशृङ्खवेरमरिचहस्तिपिपलीहरेणुकैलाजमोदेन्द्रयवपाठाजीरकसर्ष-  
 पमहानिम्बफलहिङ्कार्गीमधुरसातिविषावचाविङ्गानिकटुरोहिणीचेति,  
 पिपल्यादिः कफहरः प्रतिश्यायानिलारुचीः । निहन्याद्वीपनो गुल्म-  
 शूलमध्यामपाचनः ॥

The hingula is then to be subjected to bhavana with all the liquids mentioned above, one by one, in order of their merit.

This hingula is called the “Shatarka darada”, or the hingula which has been prepared with one hundred liquids. This cures various diseases and is a “jogabahi” or a medicine which enhances the properties of a thing with which it is taken.

द्वितीयो विधिः ।

हिंगुलं द्विपलं शुद्धं वस्त्रे चतुर्गुणे ।  
 षट्पलं कन्दरीमूलं सम्यक् संकृत्य त्रुद्धिमान् ॥  
 ततस्तस्मिन् परिक्षिप्य गोलमेकं प्रकल्पयेत् ।  
 एरण्डपत्रैराच्छाद्य मृदा संलेपयेह दृढम् ॥  
 पचेत् तद् गोलकं विद्वानुपलैर्दशभिस्ततः ।  
 एवं सम्यक् प्रकारेण पुटान्येकोत्तरं शतम् ॥  
 दत्त्वा प्रतिदिनं खादेष्ववङ्गस्यानुपानतः ।  
 गुज्जामात्रं गुणैस्तुलयं रससिन्दूरकस्य च ॥

*Second process.*

Two palas of purified hingula are to be confined in a piece of cloth, four-folded. Six palas of the root of kandari (gopala karkati or palandu ?) are to be rubbed well and made into a paste, with which is to be coated the surface of the bundle containing hingula, the whole thing being made into a ball which is to be wrapped up well with eranda leaves and then coated very carefully with mud, and dried. This ball

Is to be heated by putam with a fire made of ten pieces of cowdung cakes. This is to be done for one hundred and one times. The medicine, thus prepared, is equal in potency to rasa-sinduram, prepared carefully. Dose, one racti a day to be taken with an equal quantity of powdered lavanga.

तृतीयो विधिः ।

शोधितं दरदं वच्छा दृढं सुतनुकर्पटे ।  
 पक्षारण्डुकल्कमध्यस्थमेरण्डपत्रवेष्टितम् ॥  
 विलिम्पेहू वस्त्रमृतस्थया शोषयेच्च खरातपे ।  
 पुटेत्तच्छतधा यत्ताहू दशभिश्च वनोत्पलैः ॥  
 एवच्च शतधा पाच्यं वृन्ताकफलमध्यगम् ।  
 इन्द्रायणीफले चैवं पक्षाम्लवेतसे तथा ॥  
 शतधा शतधा पाच्यं यत्तो खलु धीमता ।  
 गुञ्जामितं रसं चैतत् ताम् बूलैः सह भक्षयेत् ॥  
 श्रासकासज्वरमध्य मेधाकान्तिस्मृतिप्रदम् ।  
 वामाप्रीतिप्रदायकं सुखदच्च रसायनम् ॥

*Third process.*

Purified hingula is to be wrapped up by means of a fine piece of cloth, coated all over with a paste made of onion, and made into a ball, which is to be covered with eranda leaves and then with mud and rags. The ball is then to be dried and heated by a putam by means of fire made of ten pieces of cow-dung cakes. The process is to be performed one

hundred times. It is again to be performed hundred times with each of the following, used as paste, instead of onion ;—egg fruit, fruit of indra baruni, and ripe amla vetasa fruit. Hingula is thus subjected to putam for four hundred times, i. e., one hundred times with each of the following :—onion, egg fruit, indra baruni, and amla vetasa. The medicine, thus prepared, is to be taken with betel leaf in doses of one racti a day. Thus used, it cures asthma, cough, fever, increases retentive and faculties, beauty, memory, and procreative energy. It also has the power to prevent and cure senility.

### कृत्रिमहिंगुलजननस्य विधिः ।

हिंगुलो द्विविधो ज्ञेयो खनिजः कृत्रिमस्तथा ।  
रसगन्धकसंयोगात् रच्यते वै क्रियाविदा ॥  
अशुद्धं पारदं भागं चतुर्भागं तु गन्धकम् ।  
क्षित् भावायसे पात्रे क्षणं मृद्घमिना पचेत् ॥  
कृत्वाऽथ खण्डशः सम्यक् काचकूप्यां निरुद्ध्य च ।  
वस्त्रमृत्तिकया सम्यक् काचकूपीं प्रलेपयेत् ॥  
सर्वतोऽङ्गुलिमानेन छायाशुष्कं तु कारयेत् ।  
वालुकायन्त्रगर्भं तु दिनं मृद्घमिना पचेत् ॥  
क्रमवृद्धचामिना पश्चात् पचेद् दिवसपञ्चकम् ।  
उद्धृतः सप्तमेऽहनि हिंगुलः स्यान् मनोहरः ॥

*Preparation of cinnabar at laboratory.*

Hingula is of two kinds, viz, (1) that which is obtained in mines and (2) that which is prepared at

laboratory by the combination of mercury and sulphur. The process of preparing chinnabar at laboratory is as follows :—One part of mercury (which need not be purified) and four parts of sulphur are to be placed in an iron pot, and heated for some time. The amalgam is then to be broken into pieces and put into a glass bottle, previously coated all round with mud and rag one anguli deep, and dried in shade. The bottle is to be heated by means of a Baluka Jantram for one day with mild heat. It is then to be heated for five days continuously by means of a fire increasing gradually in intensity at a uniform rate. The heating is then to be discontinued and the contents of the glass bottle taken out on the seventh day. The product will be found to be hingula.

अशुद्धहिंगुलस्य दोषः ।

अशुद्धो दरदः कुर्यात् कुष्ठं क्लेव्यं कूमं भ्रमम् ।  
मोहं च शोधयेत् तस्मात् सिद्धवैद्यस्तु हिंगुलम् ॥

*Evil effects of impure hingula.*

Hingula, not properly purified, gives rise to leprosy, impotency, fatigue, giddiness, and derangement of the brain. The chemist physician should, therefore, purify it.

अस्य शान्तिः ।

उत्पद्यते यदा व्याधिर्दर्दस्य निषेवणात् ।  
तदा सूतकवत् सर्वाः कुर्याद् वैद्यः प्रतिक्रियाः ॥

*Their remedies,*

The evil effects of taking hingula, not properly purified, may be remedied in the same way as prescribed in the case of mercury.

दरदसत्त्वम् ।

दरदः पातनायन्त्रे पातितश्च जलाशये ।  
सूतरूपं महासत्त्वं विमुच्चति न संशयः ॥

*Essence of hingula.*

Hingula discharges its essence in the shape of mercury, if subjected to sublimation, the sublimated mercury being allowed to be condensed in a water trough forming a part of the Tirjak Patana Jantram.

अथ मृदारशृङ्गकम् । \*

सदलं पीतवर्णं च भवेद् गुर्जरमण्डले ।  
अर्वुदस्य गिरेः पाश्वे जातं मृदारशृङ्गकम् ॥  
सीससत्त्वं गुरु श्लेष्मशमनं पुंगदापहम् ।  
रसवन्धनमुत्कृष्टं केशरञ्जनमुत्तमम् ॥

*Mriddara-shringakam. (an ore of lead).*

It is found by the side of the Arvuda hill near about Gurjara (Gujrat). It is yellow in colour. It has lead for its essence. It is heavy, pacifier of phlegm andcurer of syphilis. It helps the solidification of mercury and is a good dyer of hair.

\* मुद्राशङ्कुमित्यस्य प्रचलितनाम ।

अस्य शोधनम् ।

कम्पिल्लवच्छोध्यमेतत् ।

*Purification of Mriddara shringakam.*

The process is the same as in kampilla.

अथ भूनागः ।

वर्षासु वृष्टिसंक्लिन्ने भूगर्भे संभवन्ति हि ।

जन्तवः क्रिमिरूपा ये ते भूनागा इति स्मृताः ॥

चतुर्विधाश्च भूनागाः खर्णादिखनिसम्भवाः ।

खर्णादिभूमिसंभूता दुर्लभास्ते प्रकीर्तिताः ॥

ताम्रभूमिभवाः प्रायः सुलभा गुणवत्तराः ।

सामान्यभूमिजाः खल्पयुणा हि खल्पसत्त्वकाः ॥

*Bhunaga (Earthworm).*

Earth worms are of four different kinds, according to the nature of the mines, in the neighbourhood of which they grow, viz, (1) those which grow near gold mines, (2) those which grow near silver mines, (3) those which grow near iron mines, and (4) those which grow near copper mines. The first three are rare. The fourth is easier to procure, and is more efficacious than the other varieties. Earth worms growing in ordinary soil are of very little worth, and have got a very little essence.

अस्य शोधनम् ।

रसकालशिलातुत्थसत्त्वद्वाराम्लपाचनैः ।

दिनेनैकेन शुद्धन्ति भूनागाद्या न संशयः ॥

*Purification of earthworms.*

Rasaka, haritala, manas-shila, essence of tuttham, and earth worms, etc. are purified by being boiled with ksharas, and amlas, for one day only.

भूनागस्य सत्त्वपातनम् ।

प्रथमो विधिः ।

तीरेण पक्षा भूनागं तंमृदा वाऽथ टंकणैः ।  
भृष्टैश्चक्रीं विधायाथ पात्यं सत्त्वं ततः किल ॥

*Extraction of essence from earthworm.*

*First process.*

Essence can be obtained from earth worms, if they are boiled with milk, rubbed with the soil raised by these worms or with tankanam, and then heated.

द्वितीयो विधिः ।

शरत्कालसमुद्भूता भूनागा युड्मिश्रिताः ।  
मध्वाज्यटंकणयुताः कदलीकन्दमर्दिताः ॥  
शूरणेन समोपेता विशोष्य गुटिकीकृताः ।  
ध्मायमाना भृशं किछमध्यात् सत्त्वं द्वरन्ति हि ॥

*Second process.*

Earth worms growing in sharat (*i. e.* the two months next after the rainy season) are to be mixed with molasses, honey, ghee, tankana, tuber of the root of a banana plant, and tuber of shurana. All these are to be rubbed into a ball, dried, and then heated until essence is discharged. This essence is to be taken out of the dirty substance.

तृतीयो विधिः ।

( ताम्रभूनागसत्त्वपातनम् )

ताम्रभूभवभूनागान् यहीत्वा यत्ततो भिषक् ।

युड्युग्युललादोर्णमत्स्यपिण्याकटंकणैः ॥

मर्दयित्वा दृढं यत्ताच्छोषयित्वा धमेत् सुखम् ।

पात्यते ताम्रवत् सत्त्वं तस्मात् पक्षाच्च वर्हिणाम् ॥

*Third process.*

(*Extraction of essence from copper earth-worms*).

Earth-worms growing in the proximity of copper mines are to be rubbed with molasses, guggula, lac, wool, small fish, oil cakes, and borax, and made into a ball, which is to be dried and heated, resulting in the discharge of a copper-like essence. An essence can similarly be obtained from peacock's feathers.

भूनागसत्त्वस्य गुणाः ।

सत्त्वं भूनागजं शीतं सर्वकुष्ठवणप्रणुत् ।

तद्युक्तजलपानेन स्थावरजंगमं विषम् ॥

नश्यति यच्छ्रुति ध्रुवम् पारदमस्त्रिधीरताम् ।

एवं मयूरपक्षजसत्त्वस्यापि गुणा मताः ॥

*Properties of the essence of earth-worms.*

Essence of earth-worms is cool. It cures all sorts of carbuncles and leprosy. A draught of water touched by this essence has the property of pacifying all sorts of poisons, organic or inorganic. It imparts to mercury the property of standing the heat of fire. Such are also the properties of the essence of peacock's feathers.

## चतुर्थोऽध्यायः ।

अथ धातवः ।

स्वर्णतारार्कलौहञ्च यशोदत्रपुसीसकम् ।  
सप्तैतानि च लोहानि शुद्धानि क्रितिमण्डले ॥  
त्रितयं मिश्रलोहञ्च पित्तलं कांस्यवर्त्तकम् ।  
धातुलोहलुहश्चापि सर्वे चैकार्थवाचकाः ॥  
बलीपलितखालित्यकाश्याबल्यज्वरामयान् ।  
निवार्य दधते देहं नृणां तद्धातवो मताः ॥

## CHAPTER VI.

*Metals.*

There are seven metals, viz. gold, silver, copper, iron, zinc, tin, and lead. The mixed metals are three in number, viz. brass, bell-metal, and vartaka. They are called dhatus (from dha=to sustain), simply because they prevent senility and thinness, and cure fever and other diseases, and thus sustain the system.

## अथ स्वर्णम् ।

स्वर्णं सुवर्णं कनकं हिरण्यं हेम हाटकम् ।  
तपनीयञ्च गाङ्गेयं कलधौतञ्च काञ्चनम् ॥  
चामीकरं शातकुम्भं तथा कार्त्तस्वरञ्च तत् ।  
जाम्बुनदं जातरूपं महारजतमित्यपि ॥

दाहे रक्तं सितं छेदे निकषे कुङ्गुमप्रभम् ।  
 मलेन हीनं स्थिरं च कोमलं गुरु हेम सत् ॥  
 तच्छ्रेतं कठिनं रुद्रं विवर्णं समलं दलम् ।  
 दाहे छेदेऽसितं श्वेतं कषे त्याज्यं लघु स्फुटम् ॥

*Suvarna (Gold).*

Gold is red when melted, but white when cut into two. It leaves a saffron-like tint, when rubbed upon a touch stone. The gold which is devoid of impurities, soothing, soft, and heavy is commendable. That which is white, hard, coarse, dis-coloured, full of impurities, consistsis of layers turns black when melted and cut into two, leaves a white impression on a touch stone, is light and brittle, is to be avoided.

**अस्य प्रकारः ।**

सुवर्णं द्विविधं प्रोक्तं वेधजं खनिजं तथा ।  
 रसेन्द्रवेधसंभूतं तद्वेधजमुदाहृतम् ।  
 पोडशबर्णिकं पूतं श्रेष्ठं तत्तु रसायनम् ॥  
 तत्र तत्र गिरीणां हि जातं खनिषु यन्द्वेत् ।  
 तच्चतुर्दशबर्णाद्यं शोधितं सर्वरोगहृत् ॥  
 भक्षितमनुपानेन यथाविधि विमारितम् ॥

*Varieties of gold.*

Gold is of two kinds, viz, that which is transformed from base metals, through the agency, mainly, of mercury, especially prepared, and that which is

obtained from mines. The first variety is full of sixteen colours, whereas the second has combined in itself only fourteen colours. The first is the purest, best, and has the property of preventing and curing senility, whereas the latter has the property of curing all the diseases, if duly purified, incinerated, and applied as medicine for internal use with suitable accompaniments.

### सुवर्णस्य गुणाः ।

( १ )

स्त्रिगंधं मेध्यं विषगदहरं वृंहणं वृष्यमग्रथं  
यद्मोन्मादप्रशमनपरं देहरोगप्रमाथि ।  
मेधातुञ्जिस्तृतिसुखकरं सर्वदोषामयन्नं  
रुच्यं दीपि प्रशमितरुजं स्वादुपाकं सुवर्णम् ॥

*Properties of gold.*

( १ )

Gold is soothing, pure, nutritive, curer of poison, phthisis, insanity, and other diseases. It increases memory, intelligence, retentive faculties, appetite, and power of digestion of food. It pacifies all the three doshas and is sweet in taste, after it is digested in the stomach.

( २ )

सुवर्णं शीतलं वृष्यं बल्यं गुरु रसायनम् ।  
स्वादु तिक्तश्च तुवरं पाके च स्वादु पिच्छिलम् ॥

पवित्रं वृहणं नेत्र्यं मेधास्मृतिमतिप्रदम् ।  
 हृदयमायुष्करं कान्तिबागविशुद्धिस्थिरत्वकृत् ॥  
 विषद्वयचयोन्मादत्रिदोषज्वरशोषजित् ॥

(2)

Gold is cool, nutritive, strengthening, heavy, curer and preventer of senility, sweet, bitter, and astringent in taste. It turns sweet and slippery after it is digested in the stomach. It is pure, nutritive, beneficial to eye sight, increaser of the retentive faculties, memory and consciousness, beneficial to the heart, and increaser of longevity. It stabilises beauty, and purity of speech. It cures two kinds of poison (*i.e.* natural and artificial), phthisis, and insanity.

(3)

आयुर्लक्ष्मीप्रभाधीस्मृतिकरमखिलब्याधिविच्छिन्निपुरायं  
 भुतावेशप्रशान्तिस्मरभरसुखदं सौख्यपुष्टि  
 प्रकाशि ।

गाङ्गेयं चाथ रूप्यं गदहरमजराकारि मोहापहारि  
 दीणानां पुष्टिकारि स्फुटमतिकरणं वीर्यवृद्धिप्रदायि ॥

(3)

Gold (and silver also, to a certain extent) increases vitality, fortune, beauty, intelligence, and memory. It destroys all sorts of diseases, pacifies the evil influences exerted on human beings by ghosts, is an aphrodisiac, and gives rise to happiness and nutrition. It cures diseases, prevents senility,

removes loss of memory and consciousness. It also removes thinness, develops the mind, and increases semen.

### अशोधितस्य अमारितस्य च स्वर्णस्य दोषः ।

( १ )

सौख्यं वीर्यं बलं हन्ति रोगवर्गं करोति च ।  
अशुद्धं न मृतं स्वर्णं तस्मादेतत् प्रयत्नतः ।  
शोधयेन् मारयेत् प्राज्ञः द्रव्यान्तरवियोजितम् ॥

*Evil effects of taking gold, not properly purified  
and killed (incinerated).*

Gold, not properly purified and incinerated, destroys, if taken internally, health, semen, and strength, and gives rise to various diseases. It should, therefore, be strip of alloy, purified, and killed.

### अथ स्वर्णस्य शोधनम् ।

प्रथमो विधिः ।

कर्षप्रमाणं तु सुवर्णपत्रं शरावरुद्धं पटुधातुयुक्तम् । \*  
अह्नारसंस्थं प्रहराद्धमानं धानेन तत् स्यान्ननु  
पूर्णवर्णम् ॥

\* पटुधातुःपांशुजलवणम् ।

*Purification of gold. \**

*First process.*

Pure mineral gold which has got only 14 colours, becomes absolutely pure and assumes 16 colours, if it is mixed with pansu lavana (or salt prepared from ashes of plantain, etc.), and heated over charcoal fire for one and half hour.

द्वितीयो विधिः ।

स्वर्णतारारताम्रायःपत्राख्यग्नौ प्रतापयेत् ।

निषिद्धेत् तस्ततसानि तैले तक्रे गवां जले ॥

काञ्जिके च कुलत्थानां कषाये ससधा पृथक् ।

एवं स्वर्णादिलोहानां विशुद्धिः संप्रजायते ॥

*Second process.*

Leaves of gold, silver, brass, copper, and iron are purified, if they are heated over fire and immersed, while still hot, into oil, butter milk, milk, kanji, and decoction of kulattha, for seven times each, separately.

तृतीयो विधिः ।

तसानि सर्वलोहानि कदलीमूलवारिणि ।

ससधाभिनिषिक्तानि शुद्धिमायान्त्यनुत्तमाम् ।

\* The term "purification" of a metal, as used in this book, does not mean to purify it physically, but to purify it medicinally, No metal which is physically impure should be used in medicines, except, of course, the mixed metals.

*Third process.*

All sorts of metals are purified, if they are heated for seven times, and immersed each time in the juice of the root of a banana plant.

चतुर्थो विधिः ।

मृत्तिकामातुलुङ्गमस्तैर्भावितं पञ्चवासरान् ।  
मृद्भस्मलवणैर्हेम पुटनाच्छुद्धिमाप्नुयात् ॥

*Fourth process.*

Gold is purified, if subjected to putam with burnt mud and salt, after having been previously subjected to bhavana for five times with mud and juice of matulunga.

पञ्चमो विधिः ।

वल्मीकमृत्तिका भस्म गैरिकं चेष्टका पटु । ◎  
इत्येता मृत्तिकाः पञ्च जस्वीरैरारनालकैः ॥  
पिष्ठा तामिः स्वर्णपत्रं लेप्यं पुटेन शुद्ध्यति ॥  
धारयेत् स्वर्णपत्रं तु त्रिदिनं पञ्चमृत्तिकाम् ॥

*Fifth process.*

The pancha mrittika (*i. e.* brick, red ochre, salt derived from ashes, soil raised by white ants, and ashes, see page 302, Vol I) are to be rubbed with lime juice and aranala and made into a paste with which is to be coated the surfaces of gold leaves

\* प्रथमखण्डे ३०२ पृष्ठं द्रष्टव्यम् । भस्मेत्येतस्य सल्ले धूममिति पाठान्तरं द्रष्टव्यम् । अत्र धूममिति धूममृत्तिका कृष्णमृत्तिकेति इत्येया ।

which are next to be subjected to putam after three days. Gold is thus purified.

सप्तो विधिः ।

भावयेन् मातुलुङ्गम्लैः त्रिदिनं पञ्चमृत्तिकाः ।

सैन्धवं भूमिभस्मापि तेन स्वर्णं विशुद्ध्यति ॥

*Sixth process.*

Gold is purified, if heated, as in the preceding process, after having been coated with the pancha mrittika, previously subjected to bhavana for three days with the juice of matulunga, rock salt, and burnt mud.

सप्तमो विधिः ।

वह्निं विद्रुतं स्वर्णमुक्तमं निक्षिपेत् त्रिशः ।

काञ्चनारद्वे शुद्धं जायते तेन काञ्चनम् ॥

*Seventh process.*

Pure gold is to be melted in fire and immersed in the juice of kanchanara. The process is to be performed thrice, resulting in the (medicinal) purification of the gold.

स्वर्णस्य मारणम् ।

धातूनां मारणे पारदस्य आवश्यकता ।

( १ )

लोहानां मारणं श्रेष्ठं सर्वेषां रसभस्मना ।

मूलीभिर्मध्यमं प्राहुः कनिष्ठं गन्धकादिभिः ॥

अरिलोहेन लोहस्य मारणं दुर्गुणप्रदम् ॥

*Incineration of gold.*

( १ )

*Importance of mercury in the killing of metals.*

The killing of a metal with the help of incinerated mercury is the best. That with the help of vegetable drugs is the next in efficacy ; that with the help of sulphur, etc. is still less efficacious ; whereas that with the help of a metal having antagonistic properties is positively injurious.

( २ )

पारदेन विना लोहं निहतं जनयेदग्नुवम् ।  
उदरे भोक्तुः कीटानि रसज्ञानामिदं मतम् ॥

( २ )

Worms grow in the abdomen of the man who takes metals killed without the help of mercury.

( ३ )

सिद्धलक्ष्मीश्वरप्रोक्तप्रक्रियाकुरुत्वा भिषक् ।  
लोहानां सरसं भस्म सब्वोत्कृष्टं प्रकल्पयेत् ॥ ●

( ३ )

The physicians who are experts in the performance of processes explained by Siddha Lakshmiswara have no doubt that the ashes of metals containing mercury are the best that can be prepared. †

\* चतुर्थो विधि द्वृष्ट्यः ।

† See the fourth process.

प्रथमो विधिः ।

कल्टकवेद्यपत्राणि सुवर्णस्य विलेपयेत् ।  
लुक्षाम्बुभस्मसूतेन मारयेद् दशभिः पुटैः ॥

*First process.*

Leaves of gold, so thin as to be pierced through by acacia thorns, are to be smeared with a paste made of incinerated mercury, rubbed with the juice of matulunga, and then subjected to putam. The process, performed for ten times, will lead to the incineration of the gold,

द्वितीयो विधिः ।

द्रुते विनिश्चिपेत् स्वर्णे लोहमानं मृतं रसम् ।  
विचूर्णय लुक्षतोयेन दरदेन समन्वितम् ।  
जायते कुङ्कमच्छायं स्वर्णं द्वादशभिः पुटैः ॥

*Second process.*

Gold is to be melted over fire and mixed with an equal quantity of incinerated mercury. The amalgam, thus prepared, is then to be powdered, rubbed with the juice of matulunga and cinnabar, and then subjected to putam. Twelve such putams will result in the reduction of the gold to ashes of the colour of saffron.

तृतीयो विधिः ।

हेमः पादं मृतं सूतं पिष्टमस्लेन केनचित् ।  
पत्रे लिप्त्वा पुटैः पश्चादष्टभिर्भ्रिंयते ध्रुवम् ॥

*Third process.*

Gold leaves are reduced to ashes, if they are smeared with one-fourth their weight of incinerated mercury, rubbed with a non-mineral acid and subjected to putam for eight times.

चतुर्थो विधिः ।

सूतकाढ् द्विगुणं गन्धं दत्त्वा कृत्वा च कच्जालीम् ।  
द्वयोः समं लोहचूर्णं मर्दयेत् कन्यकाद्रवैः ॥  
यामयुग्मं ततः पिण्डं कृत्वा ताम्रस्य पात्रके ।  
घर्मे धृत्वोरुवकस्य पत्रैराच्छादयेद् तुधः ॥  
यामाद्वन्नोष्टव्यता भूयात् धान्यराशौ न्यसेत् ततः ।  
दत्त्वोपरि शरावं तु त्रिदिनान्ते समुद्धरेत् ॥  
पिष्ठा च गालयेद् वस्त्रादेवं वारितरं भवेत् ।  
एवं सर्वाणि लोहानि स्वर्णादीन्यपि मारयेत् ॥  
रसमिथाश्चतुर्यामं स्वर्णाद्याः सप्तधातवः ।  
प्रियन्ते सिकतायन्त्रे गन्धकैरमृताधिकाः ॥  
गन्धैः समं सकृद् द्वित्रिः पच्यन्ते वा फलेषया ।  
षड् गुणादिश्च गन्धोऽत्र गुणाधिक्याय जार्यते ॥

*Fourth process.*

All the metals may be reduced to ashes in the following way :—One part of mercury and two parts of sulphur are to be rubbed into kajjvali (black powder), and then mixed with three parts of the

metal (meant to be reduced to ashes) and rubbed for six hours with the juice of kanya. The whole thing is then to be made into a ball, wrapped up with eranda leaves, kept in a copper pot, and exposed to the sun for half an hour till the ball grows hot. It is then to be kept inside a heap of rice for three days, covered with an earthen basin. On the fourth day, the lump is to be powdered very fine, and sifted through a piece of cloth. This powder will be found to be so light as to float on the surface of water.

Gold and the six other metals become very efficacious, if killed in a Baluka Jantram, mixed with mercury and sulphur. The metal gains in efficacy, if incinerated with two to six times its weight of sulphur.

### पाञ्चमो विधिः ।

सूतं द्विगुणगन्धकमस्खेन कल्जवलीकृतम् ।  
इयोः समीकृतं स्वर्णं सर्वमस्खेन मर्दयेत् ॥  
शरावसंपुटान्तःस्थमूद्धधिः सैन्धवान्वितम् ।  
आष्टयाम्या भवेद् भस्मं सर्वयोगेषु योजयेत् ॥

### *Fifth process.*

Mercury with twice its weight of sulphur is to be rubbed together with a vegetable acid and made into a black powder which again is to be rubbed in the same manner with thin gold leaves, equal in quantity to the mercury and sulphur combined, and made into a lump. The whole thing is then to be covered with rock salt, put below and upon it, and confined within a

samputam, which is to be heated for 24 hours resulting in the incineration of the gold, which may now be used for all purposes.

षष्ठो विधिः ।

शुद्धं हेम शुद्धणपत्रीकृतं तद्वारं वारं सूतगन्धानु-  
लिसम् ।  
तीव्रे वद्धौ कांचनारे हलिन्यां ज्वालामुख्यां सम्पुटे  
भस्म कुर्यात् ॥

*Sixth process.*

Purified gold leaves are to be smeared again and again with mercury and sulphur (made into a black powder and saturated with a sour vegetable juice). They are then to be immersed in the juice of kanchanara, langali, and jwala-mukhi, and confined within a samputam which is then to be subjected to heat resulting in the incineration of the gold.

सप्तमो विधिः ।

शुद्धसूतसमं स्वणं खल्वे कृत्वा तु गोलकम् ।  
ऊद्धर्धो गन्धकं दत्त्वा सर्वतुल्यं निरूप्य च ॥  
त्रिंशद् वनोपलैदेयं पुटान्येवं चतुर्हर्षा ।  
निरूप्यं जायते भस्म गन्धो देयः पुनः पुनः ॥

*Seventh process.*

Purified mercury and an equal quantity of thin gold leaves, cut into pieces, are to be rubbed together

and made into a lump, which is to be confined in a samputam with double its quantity of sulphur, put on all sides of the lump. The samputam is then to be subjected to heat by fire made of 30 pieces of cow-dung balls found dried in the pasturage. The process is to be performed for 14 times leading to the incineration of the gold.

अष्टमो विधिः ।

मुकुड़ पारदं दत्त्वा कुर्यात् स्वर्णं तु पिष्ठिकाम् ।  
दत्त्वोद्धृधो नागचूर्णं पुटेन मार्यते श्रुवम् ॥

*Eighth process.*

Gold leaves are to be rubbed with purified mercury and made into a ball which is to be covered on all sides with powdered lead and then subjected to putam which causes the incineration.

नवमो विधिः ।

रसस्य भस्मना वाऽथ रसेनालिप्य व दलम् ।  
हेणुहिंगुलसिन्दूरदिवः साम्येन मेलयेत् ॥  
संमर्दध काञ्चनद्रावैर्दिनं कृत्वाऽथ गोलकम् ।  
तद्भारणस्य तखे दत्त्वा भस्मना पूरयेद् हृदम् ॥  
अप्ति ग्रज्जालयेद् गाढ़ द्विनिशं स्वांगशीतलम् ।  
उद्धृत्य सावशेषं चेत् पुनर्देयं पुटद्वयम् ॥  
अनेन विधिना स्वर्णं निरुत्थं जायते मृतम् ॥

*Ninth process.*

Gold leaves, smeared with mercury or ashes of mercury, are to be rubbed for one day with the juice of kanchana and an equal quantity of hingu, hingula, sindura, and manas-shila, and made into a ball which is to be kept at the bottom of a vessel, the remaining parts of which are to be filled with ashes. The vessel is then to be subjected to putam for two times and opened only when cooled of itself. If, on opening the vessel, a part of the ball is found to be still unincinerated, it is again to be subjected to putam for two times. In this way gold is reduced to ashes which can not be restored to the original state.

काञ्चनस्य प्रकारेण लांगली हन्ति काञ्चनम् ।

ज्वालामुखी तथा हन्यात् तथा हन्ति मनःशिला ॥

In the foregoing process for incineration of gold, each of langali, jwalamukhi, and manas-shila may be used as a substitute for kanchana.

दूष्मो विषिः ।

समसूतेन वे पिण्ठि कृत्वा प्रो नाशयेद् रसम् ।

स्वर्णं तत् समताप्येन पुटितं भस्म जायते ॥

*Tenth process.*

Gold and an equal quantity of mercury are to be rubbed together and made into a lump, which is to be heated by fire causing the disappearance of the mercury from the lump. The gold is then to be mixed with an equal quantity of copper and subjected to putam leading to the incineration of the gold.

एवाद्यो लिखिः ।

हेमपत्राणि सूक्ष्माणि जन्मभास्मोनागभस्मना ।  
लेपतः पुटयोगेन त्रिवारं भस्मतां नयेत् ॥  
पुनः पुटेत् त्रिवारं तत् स्वेच्छेन नागहानये ॥

*Eleventh process.*

Thin leaves of gold are to be smeared with incinerated lead rubbed with lemon juice and subjected to putam. This process is to be performed for three times. The ashes, thus prepared, are to be deprived of the lead, if they are again rubbed with hingula and subjected to putam for three times.

द्वाद्यो लिखिः ।

सार्ववरतसर्वं शास्त्रीयं नन्दितम् ।  
तर्तुष्ट्रं भवेद्भस्म गजास्त्रेन पुटेन हि ॥

*Twelfth process.*

Gold leaves, smeared with sauvira anjanam, previously rubbed with the juice of bhringaraja, are reduced to ashes, if subjected to Gaja putam.

शत्रोद्यो लिखिः ।

सार्ववर्त्तय तोलोकं माषेकं चत्तीसकम् ।  
चित्ता चास्त्रेन संकूर्ष्य ततुष्ट्रो गन्धमादिको ॥  
अस्त्रेन मर्दयेद् यामं रुद् । क्षमुषुटे पचेत् ।  
गन्धः पुनः पुनर्देयो द्विष्टते दशमिः पुटे: ॥

*Thirteenth process.*

One tola of gold and one masha ( $\frac{1}{16}$ th of a tola) of purified lead are to be melted and rolled together with some sour vegetable juice and then powdered. This powder, with an equal quantity of sulphur and swarna makshika, are to be rubbed for three hours with a sour vegetable juice, and subjected to laghu putam for ten times, fresh quantity of sulphur being used every time. Gold is incinerated in this way.

सतुर्वै चित्तिः ।

शिशासिन्दूरयोरनूरं समयोरकदुग्धतः ।  
ससधा भावयित्वा तु शोषयेत्तु पुनः पुनः ॥  
ततस्तु गलिते हेत्ति कल्कोऽयं दीयते समः ।  
पुनर्धमेदतितरां यथा कल्को विलीयते ।  
एवं वारऋयं कल्के दत्ते हेमसूतिर्भवेत् ॥

*Fourteenth process.*

Powdered manas-shila and red vermillion are to be subjected to bhavana with an equal quantity of the milk of arka. This powder is to be thrown into an equal quantity of melted gold which is to be heated again in such a way as to let the powder disappear altogether. If the process is repeated for three times, the gold will be incinerated.

पञ्चवै चित्तिः ।

मातिकं नागचूर्णं च पिष्टमर्करसेन तु ।  
हेमपत्रं टेनैव त्रियते चण्डमात्रतः ॥

*Fifteenth process.*

Leaves of gold are incinerated very soon, if smeared with powdered makshika and lead, rubbed together with the milk of arka.

बोड्डाशो विधिः ।

स्वर्णार्द्धं पारदं दल्त्वा कुर्याद् यलेन पीठिकाम् ।  
दल्त्वोद्भूधो नागचूर्णं पुटनान् म्रियते ध्रुवम् ॥

*Sixteenth process.*

Gold leaves, cut into pieces, with half their weight of mercury are to be rubbed together and made into a lump, which is reduced to ashes, if subjected to putam after having been confined in a samputam with powdered lead put below and upon the lump.

तस्मादशो विधिः ।

नागचूर्णं शिलावज्जीवीरेण परियोजितम् ।  
तेन लिप्तं सुवर्णाच्च कल्केन म्रियते पुटात् ॥

*Seventeenth process.*

Gold is incinerated, if smeared with powdered lead and manas-shila, rubbed with the milk of bajri, and then subjected to putam.

अष्टावशो विधिः ।

मृतं नागं सूहीकीरेथवास्तेन केनचित् ।  
पिष्ठा लेप्यं स्वर्णपत्रं रुच्छा । गजपुटे पचेत् ॥

आदाय पेषयेदम्लैर्मृग्नागं चाष्टमांशकम् ।  
बद्धा गजपुटे पचेत् पूर्वनागयुतं हि तत् ॥  
एवं पुनः पुनः पाकादष्टधा छ्रियते ध्रुवम् ॥

*Eighteenth process.*

Gold leaves are to be smeared with incinerated lead rubbed with the milk of snuhi or some sour vegetable juice, and then heated by Gajaputam. It is then to be smeared with one eighth its quantity of earth-worms rubbed with some sour vegetable juice, and again subjected to heat by Gajaputam. Performance of this process for eight times will result in the incineration of the gold leaves.

ऊनविंशो विधिः ।

शुद्धसूतं समं गन्धं माक्षिकञ्च महाम्लकैः ।  
मर्दयेत् लेपयेत् तेन स्वर्णपत्रं प्रयत्नतः ॥  
अष्टाभिश्च पुटैर्हेम छ्रियते नात्र संशयः ॥

*Nineteenth process.*

Gold leaves are to be smeared with purified mercury, an equal quantity of sulphur, and the same quantity of makshika, all rubbed with a strong non-metallic acid. They are then to be subjected to heat by Gajaputam. Eight such putams will cause the incineration of the leaves.

सिंहो विदिः ।

स्वर्णस्य हिंगां सूतं याममम्लेन मर्दयेत् ।  
 ऊर्ध्वधो माचिकं पिष्ठा मूषायां स्वर्णतुल्यकम् ॥  
 ततपृष्ठे मर्दितं हेम ततपृष्ठे हेममाचिकम् ।  
 देयं स्वर्णसमं तत्पृष्ठे गन्धं च तत्समम् ॥  
 कदूवारं चूर्णितं दत्त्वा रुद्धं मूषां धमेद् इडम् ।  
 स्वभावशीतलं ग्राह्यं तद् भस्म भागपञ्चकम् ॥  
 टंकणं श्वेतकाचच्च भागैकच्च प्रयोजयेत् ।  
 त्रितयं मधुनाज्येन मिलितं गोलकीकृतम् ॥  
 धान्याद्रकस्य भागैकमधश्चोद्धृच्च दापयेत् ।  
 निरुद्ध्य तद् धमेद् गाढ़ं मूषायां घटिकाद्यम् ।  
 निरुद्ध्यं जायते भस्म तत्प्रयोगेषु योजयेत् ॥

*Twentieth process.*

Gold leaves with double their quantity of mercury are to be rubbed together for three hours with a sour vegetable juice. Swarna makshikam, equal in quantity to gold, is to be similarly rubbed. Half the quantity of this is to be put at the bottom of the crucible. Upon this is to be placed the gold leaves rubbed with mercury, upon which is to be kept the remaining half of the swarna-makshikam. Next is to be put powdered sulphur, equal in quantity to the gold. The crucible is then to be closed and heated steadily for some time. It is then to be broken open and a fresh quantity of sulphur of the same weight,

as before, is again to be put, and the crucible closed and heated as before. Sulphur is thus to be put for six times in all.

Five parts of these ashes and one part each of tankanam and white glass are to be rubbed with honey and ghee and made into a lump. This is to be confined within a samputam with one part of dhany-abhraka put below and upon the lump. The crucible is then to be closed and heated for two ghatis with the result that the ashes of gold attain a state of incineration in which it is physically impossible to restore them to their original state (*i.e.* the state of gold).

वक्तविशो विधिः ।

राजवृद्धरसेनापि भल्लातैष्टंकणेन च ।

लिप्त्वा स्वर्णस्य पत्रश्च रुद्धौ । गजपुटे पचेत् ।

तैर्द्रवैश्व पुनः पिष्टं छ्रियते सप्तधा पुटैः ॥

*Twenty-first process.*

Gold leaves are to be smeared with the juice of aragbadha, bhallataka, and tankana, all rubbed together, and then subjected to Gajaputam. The process is to be performed for seven times leading to the incineration of the gold leaves.

स्वर्णभस्मानुपानम् ।

( १ )

मतूस्यपित्तस्य योगेन स्वर्णं तत्कालदाहजित् ।

भृङ्गयोगाच्च तदुवृष्ट्यं दुग्धयोगाद् बहुप्रदम् ॥

पुनर्नवायुतं नेत्रं य घृतयोगे रसायनम् ।  
 स्मृत्यादिकृद् वचायोगात् कान्तिकृत् कुञ्जमेन च ॥  
 पयसा राजयद्दमन्त्रं निर्विष्या च विषं हरेत् ।  
 शुणठीलवङ्गमरिचैश्चिदोषोन्मादनाशकृत् ॥

*Accompaniments of gold.*

(1)

Incinerated gold cures inflammation of the body, if taken with the bile of fish. It is nutritive, if taken with the juice of bhringaraja. It serves as a tonic, if taken with milk. It improves eye-sight, if taken with the juice of punarnava ; serves as a rasayanam, if taken with clarified butter ; improves memory, if taken with bacha ; improves beauty, if taken with saffron ; cures phthisis, if taken with milk ; removes poison, if taken with nirbishi (visalyakarani). It also cures insanity due to the three doshas, if taken with shunthi, lavanga, and maricha.

( २ )

एतद्दस्म सुवर्णं जटुघृतोपेतं द्विगुजोन्मितं  
 लीढ़ं हन्ति नृणां ज्यामिसदनं श्वासञ्च कासारुचिम् ।  
 ओजोधातुविवर्द्धं नं बलकरं पाण्डामयध्वंसनं  
 पथ्यं सर्वविषापहं गरहरं दुष्टग्रहणयादिनुत् ॥

(2)

Incinerated gold, when taken with powdered maricha and ghee (clarified butter), in doses of two ractis a day, cures phthisis, loss of appetite, asthma,

nausea, jaundice, chronic diarrhoea, and all kinds of poison. It increases vitality, strength, and is an excellent tonic.

खण्डु तिः ।

( १ )

मण्डूकास्थिवसाटङ्गहयमारेन्द्रगोपकैः ।  
प्रतिवापेन कनकं सुचिरं तिष्ठति द्रुतम् ॥

( १ )

Gold remains in liquid state, for a very long time, if mixed with bone and fat of frog, borax, karabi (saliva of horse, according to another version), and an insect called indragopa.

( २ )

चूर्णं सुरेन्द्रगोपानां देवदालीफलद्रवैः ।  
भावितं सुदृशं हेम करोति जलवद्धुतम् ॥

( २ )

The insect called Indragopa, duly powdered and subjected to bhavana with the juice of devadali fruit turns gold into water-like liquid, very nice to look at.

अथ रौप्यम् ।

रौप्यन्तु रजतं शुश्रा' वसुश्रेष्ठ' रुधिरकम् ।  
चन्द्रलोहं महाशुश्रा' श्वेतकं तस्मरूपकम् ॥

चन्द्रभूतिः सितं तारं रूप्यकं चन्द्रहासकम् ।  
 अकुप्यं खर्जुरं राजरङ्गं दुर्वर्णकं तथा ॥  
 श्वेतं च रङ्गचीजं च लोहराजं तथैव च ।  
 गुरु लिंगं मृदु श्वेतं दाहे च्छेदे घनकमम् ॥  
 शङ्काभं मस्तूणं खच्छं निस्फोटं रजतं शुभम् ॥

*Roupya (Silver).*

The best silver has the following characteristics. It is heavy, soothing, mild, white when melted, malleable, white as conch shell, smooth, glossy, and free from cracks.

दुष्ट रजतम् ।

दाहे रक्तश्च पीतश्च कृष्णं रुदं स्फुटं लघु ।  
 स्थूलाङ्गं कर्कशाङ्गश्च रजतं त्यज्यमष्टधा ॥

Silver of eight kinds are to be rejected ; viz. that which is red, yellow, or black, when heated ; and that which is coarse, brittle, light, stiff, and rough.

रजतस्य भेदाः ।

सहजं खनिसंजातं कृत्रिमं त्रिविधं मतम् ।  
 रजतं पूर्वपूर्वं हि खग्युणैरुत्तरोत्तरम् ॥

*Variety of silver.*

Silver is of three different kinds, viz, (1) that which is as old as the earth (2) that which grows in mines, and (3) artificial, that is, silver prepared from base metals.

( १ ) सहजरौप्यम् ।

कैलासाद्विसम्भूतं सहजं रजतं भवेत् ।  
तत्स्पृष्टं हि सकृद् व्याधिनाशनं देहिनां भवेत् ॥

( १ ) *Silver which is as old as the earth.*

Silver of this description is to be found in kailash and some other mountains. Such a silver cures diseases by mere touch only.

( २ ) खनिजरौप्यम् ।

हिमाचलकूटादिषु यदूरूप्यं जायते हि तत् ।  
खनिजं कथयते तज्ज्ञैः परमं तद् रसायनम् ॥

( २ ) *Silver growing in mines.*

The silver which grows in mines found in the peaks of the Himalayas and in other places is called mineral silver. Such a silver is a good curer and preventer of senility.

( ३ ) कृत्रिमं रौप्यम् ।

रसेन्द्रवेघजं रौप्यं कृत्रिमं कथयते बुधैः ।  
वक्षादेज्यायते तत्तु सर्वरोगविनाशकृत् ॥

( ३ ) *Artificial silver.*

Artificial silver is the one which is nothing but tin, copper, or lead, transformed into silver by mercury (for processes of such transformation, see vol. I). It cures all sorts of diseases, if applied properly.

## रौप्यस्य गुणाः ।

( १ )

रूप्यं विपाकमधुरं तुवराम्लसारं  
शीतं सरं परमलेखनकञ्च रुच्यम् ।  
स्त्रिगंधं च वातकफजिज्ञाठराघिदीपि  
बल्यं परं स्थिरवयःकरणञ्च मेध्यम् ॥

*Qualities of silver.*

( १ )

Silver is astringent and sour in taste, but it turns sweet, when digested in the stomach. It is cool, laxative, reducer of fat, increaser of appetite, soothing, pacifier of vayu and kapha, and increaser of the digesting heat in the stomach. It strengthens the body, retains youth, and increases memory.

( २ )

रौप्यं शीतं कषायाम्लं पित्तवातहरं गुरु ।  
रसायनविधानेन सर्वरोगापहारकम् ॥

( २ )

Silver is cool, astringent, sour, pacifier of pittam and vayu, and heavy in point of digestion. It cures all the diseases, if taken in accordance with the regulations prescribed for taking of medicines efficacious in curing and preventing senile decay.

## रौप्यं शोधनीयं मारयितव्यञ्च ।

आयुः शुक्रं बलं हन्ति तापविद्वन्धरोगकृत् ।  
अशुद्धं न मृतं तारं शुद्धं मार्यमतो बुधैः ॥

*Silver is to be purified and incinerated.*

Silver, not properly purified and incinerated, impairs longevity, semen, and strength. It gives rise to inflammation and constipation. It should therefore be purified and incinerated.

## रौप्यस्य शोधनम् ।

प्रथमो विधिः ।

तैले तक्रे गवां मूत्रे ह्यारनाले कुलत्थजे ।  
क्रमान्विषेचयेत् तसं द्रावे द्रावे तु सप्तधा ॥  
खण्डिलोहपत्राणां शुद्धिरेषा प्रशस्यते ॥

*Purification of silver.*

*First Process.*

Leaves of gold and the other metals are best purified if they are heated and immersed, while still hot, seven times, in each of the following liquids, respectively :—oil, butter milk, cow's urine, aranala, and decoction of kulattha.

द्वितीयो विधिः ।

नागेन टंकणेनैव वापितं शुद्धिमृच्छति ।  
तारं त्रिवारं निक्षिप्तं तैले ज्योतिष्मतीभवे ॥

*Second process.*

Silver is purified, if it is melted for three times with a little of lead and broax thrown upon it, and then immersed each time in the oil obtained from the fruits of jyotismati.

## तृतीयो विधिः ।

खर्परे भस्मचूर्णाभ्यां परितः पालिकां चरेत् ।  
 तत्र रूप्यं विनिक्षिप्य समसीससमन्वितम् ॥  
 जातसीसक्षयं यावद् धमेत् तावत् पुनः पुनः ।  
 इत्थं संशोधितं रूप्यं योजनीयं रसादिषु ॥

*Third process.*

The central portion of an earthen pot is to be enclosed by means of a mortar made of ashes and lime. Inside this enclosure is to be kept silver and an equal quantity of lead. The vessel is then to be heated until the lead is burnt and consumed altogether, leaving the silver pure and free from alloys.

## चतुर्थो विधिः ।

पत्रीकृतं तु रजतं सन्तप्तं जातवेदसि ।  
 निर्वापितमगस्त्यस्य रसे वारत्रयं शुचि ॥

*Fourth process.*

Leaves of silver are purified, if they are heated for three times and immersed in the juice of agastya, each time it is so heated.

पञ्चमो विधिः ।

रौप्यं शुद्धं समादाय नागमुख्यं तु शोधयेत् ।  
शुद्धेतारे पुनस्तस्य सूक्ष्मपत्राणि कारयेत् ॥  
तानि चिञ्चिणिद्राक्षाभिः शोधयेच्च पृथक् पृथक् ।  
एवं संजायते रौप्यं विशेषेण सुशोधितम् ॥

*Fifth process.*

Physically pure silver is to be purified (medicinally) by means of lead, etc. (see process II and III, above). It is then to be made into fine leaves which are to be heated and immersed in the juices of tamarind and raisins.

रौप्यस्य मारणम् ।

प्रथमो विधिः ।

लकुचद्रवसूताभ्यां तारपिष्ठिं प्रकल्पयेत् ।  
ऊद्धृद्धो गन्धकं दत्त्वा मूषामध्ये निरुद्ध्य च ॥  
स्वेदयेद् वालुकायन्त्रे दिनमेकं दृढाभिना ।  
स्वाहशीताच्च तां पिष्ठिं साम्लतालेन मर्दिताम् ।  
पुटेद्द द्वादशवारेण भस्मीभवति रूप्यकम् ॥

*Incineration of silver.*

*First process.*

Mercury and purified silver leaves, cut into pieces, are to be rubbed together, with the juices of lakucha, and made into a lump which is to be put into a cruci-

ble with powdered sulphur put above and below the lump. The crucible is to be heated in a Baluka Jantram for one day by means of a steady fire. When cooled of itself, the lump is to be rubbed with haritala and a sour vegetable juice, and then subjected to putam for twelve times which will result in the incineration of the silver.

द्वितीयो विधिः ।

माक्षिकचूर्णलुङ्गम्लमर्दितं पुटितं शनैः ।  
त्रिंशद्वारेण रौप्यकं भस्मसाज् जायते ध्रुवम् ॥

*Second process.*

Silver is to be rubbed with powdered makshika and juice of matulunga and subjected to putam. Performance of this process for thirty times will lead to the incineration of silver.

तृतीयो विधिः ।

भावितेन स्नुहीक्षीरैः ताप्येन लेपयेत् सितम् ।  
पत्राकारं पुटेत् तच्च निरुत्थं जायते हि तत् ॥

*Third process.*

Leaves of copper are to be smeared with a paste made of makshika, previously subjected to bhavana with the milk of snuhi. They are then to be subjected to putam resulting in the reduction of the leaves to such ashes as cannot be restored to their original condition.

चतुर्थो विधिः ।

पादांशं तारपत्राणां तालकं हि विशोधितम् ।  
संमर्द्य जम्बीरद्रावैः पत्राणि तानि लेपयेत् ॥  
शोषयेदन्धयन्त्रे च त्रिंशदुपलकैः पचेत् ।  
चतुर्दशपुटैरेवं निरुत्थं जायते ध्रुवम् ॥

*Fourth process.*

Four parts of purified silver leaves and one part of purified haritalam are to be rubbed together with lime juice and dried. They are then to be confined within a blind crucible and subjected to putam by means of fire made of 30 pieces of cowdung cakes. Performance of this process for fourteen times will effect the incineration of the silver leaves.

पञ्चमो विधिः ।

माक्षिकं गन्धकञ्चैव रविक्षीरेण मर्दयेत् ।  
तेन लिप्तं रूप्यपत्रं पुटेन म्रियते ध्रुवम् ॥

*Fifth process.*

Leaves of silver are to be smeared with makshika and sulphur rubbed with the milk of arka. They are then to be dried and subjected to putam which will reduce the leaves to ashes

षष्ठो विधिः ।

भूधात्री माक्षिकं तुल्यं पिप्पली सैन्धवाम्लकैः ।  
लिप्त्वा तारस्य पत्राणि रुद्धा गजपुटे पचेत् ।  
एवं पुनः पुनः पिष्टा मार्यते नात्र संशयः ॥

*Sixth process.*

Leaves of silver are incinerated, if they are smeared with a paste made of bhumi-amalaki, makshika, pippali, saindhava, and amla, all equal in quantity, and subjected to putam, the process being repeated as many times as necessary.

सप्तमो विधिः ।

रौप्यपत्रे चतुर्भागे भागैकं मृतवज्ञकम् ।

अथवा गन्धतालकं लेप्यं जम्बीरपेषितम् ॥

रुच्छा । तत् त्रिपुटैः पचेत् पञ्चविंशत्वनोत्पलैः ।

म्रियते नात्र सन्देहो गन्धो देयो पुटे पुटे ॥

*Seventh process.*

Four parts of silver leaves are to be smeared with one part of incinerated tin (or the same quantity of sulphur and orpiment, mixed together in equal quantities), rubbed with lime juice. They are then to be dried and subjected to putam by means of fire made of 25 pieces of cowdung cakes. The process is to be performed for three times resulting in the incineration of the leaves. Powdered sulphur is to be put on all sides of the leaves every time they are subjected to putam.

अष्टमो विधिः ।

रसगन्धौ समौ कृत्वा काकतुराडस्य मूलकम् ।

मर्दयेन् महिषक्षीरैः पिष्टा तं द्वालयेज् जलैः ॥

हरिद्रागोलके क्षिप्त्वा गोलं हयपुरीषके ।  
 तं गोलमुच्छरेत् क्षिप्त्वा दिवसानेकविंशतिम् ॥  
 तत्पिष्टतारपत्राणि लेप्यान्यम्लेन केनचित् ।  
 विंशत्या च पुटैर्भस्म जायते नात्र संशयः ॥

*Eight<sup>th</sup> process.*

Mercury and sulphur, equal in quantity, and root of kakatunda are to be rubbed with buffalo's milk and dissolved with water. The solution is to be rubbed with turmeric and made into a ball which is to be kept inside a heap of horsedung for twenty one days. The leaves are then to be smeared with a paste made of the ball rubbed with some sour vegetable juice, and then subjected to putam for 20 times which will cause the reduction of the leaves to ashes.

नवमो विधिः ।

विधाय पिष्टिं सूतेन रजतस्याथ मेलयेत् ।  
 तालं गन्धं समं पश्चान् मर्दयेन् निम्बुकद्रवैः ।  
 द्वित्रपुटैर्भवेद् भस्म योज्यमेवं रसादिषु ॥

*Ninth process.*

Silver leaves are to be made into a lump by means of mercury. This is then to be rubbed with haritala and sulphur by means of lime juice, and then subjected to putam for two or three times. This will result in the incineration of silver.

दशमो विधिः ।

भागैकं तालकं महं च याममम्लेन केनचित् ।  
 तेन भागत्रयं तारपत्राणि परिलेपयेत् ॥  
 धृत्वा मूषापुटे रुच्छा पुटेत् त्रिंशद्वनोपलैः ।  
 समुच्छृत्य पुनस्तालं दत्त्वा रुच्छा पुटे पचेत् ॥  
 एवं चतुर्दशपुटैस्तारं भस्म प्रजायते ॥

*Tenth process.*

Three parts of silver leaves are to be smeared with one part of haritala, previously rubbed for three hours with some sour vegetable juice, and then subjected to putam, by means of thirty pieces of cowdung balls found dried in pasturage. The process is to be performed for fourteen times before the silver is reduced to ashes.

भस्मना चाम्लपिष्टेन मेलयेत् तालकं पुटैः ।  
 जायते तद्विधानेन सर्वरोगापहारकम् ॥

Ashes of silver are to be rubbed with purified haritala by means of a sour vegetable juice and then subjected to putam. The powder, thus prepared, cures all sorts of diseases.

एकादशो विधिः ।

शुकप्रिये पीतकपत्रकलके चतुर्गुणे तारकमेव रुच्छा ।  
 शरावके संपुटकं पुटेच्च त्रिभिः पुटैरेव वराहसंज्ञैः ॥

*Eleventh process.*

Silver is incinerated, if immersed in a solution of four times its weight of haritala, dissolved with the juice of pomegranates, and subjected to Baraha putam for three times.

**रौप्यभस्मनः प्रयोगः ।**

( १ )

भस्मीभूतं रजतममलं तत्समं व्योमभानुः ।

सब्वैस्तुल्यं त्रिकटु सवरं सारघाज्येन युक्तम् ॥

लीढं प्रातः क्षपयति नृणां यद्मपाण्डूदराशन् ।

श्वासान् कासान् नयनतिमिरं पित्तरोगानशेषान् ॥

*Uses of incinerated silver.*

( १ )

Purified and incinerated silver cures phthisis, anaemia, udara-roga, piles, asthma, cough, loss of eyesight, and all sorts of diseases due to an abnormal excess of pittam, if it is taken every morning (in doses of one racti a day) with an equal quantity of incinerated mica and copper, combined with powdered trikatu and triphala, equal in quantity to the three combined—all of these rubbed with sufficient quantity of clarified butter and honey.

( २ )

शोधितं मारितं रौप्यं यथाविधि क्रियाविदा ।

सितया हन्ति दाहाद्यं वातपित्तं फलत्रिकैः ॥

त्रिसुगन्ध्या प्रमेहादि गुल्म चारसमन्वितम् ॥

कासं कफं वृषस्य च रसे त्रिकटुकान्वितम् ।  
 भार्गीविश्वयुतं श्वासं क्षयजित् सशिलाजतु ॥  
 क्वीणे मांसरसै देयं दुग्धै वर्वा धीमता सदा ।  
 यकृत्प्लीहहरं प्रोक्तं वरापिप्लीसंयुतम् ॥  
 पुनर्नवायुतं शोफे पाण्डौ मरणूरसंयुतम् ।  
 वलिपलितहं कान्तिकुत्करं घृतसंयुतम् ॥

(2)

Silver, duly purified and incinerated, cures inflammation, etc, if taken with sugar ; it cures an abnormal excess of vayu and pittam, if taken with the triphala ; it cures gonorrhea, if taken with the tri-sugandhi (guratwak, ela, and patrakam) ; it cures gulma, if taken with kshara ; it cures cough, and excess of phlegm, if taken with the juice of basaka and trikatu ; it cures asthma, if taken with bhargi and shunthi ; it cures consumption, if taken with shilajatu ; it cures thinness, if taken with meat juice or milk ; it cures enlargement of the spleen and the liver, if taken with triphala and pippali ; it cures dropsy, if taken with punarnava ; it cures anemia, if taken with oxidised iron of at least 60 years standing, duly purified and incinerated ; it cures senile decay, and also increases beauty and appetite, if taken with clarified butter.

**रौप्य द्रुतिः ।**

शतधा नरमूत्रेण भावयेद् देवदालिकाम् ।  
 तच्चूर्णवापमात्रेण द्रुतिः स्यात् स्वर्णतारयोः ॥ \*

\* सतधा इत्येतत् पाठान्तरम् ।

*Liquefaction of silver.*

Gold and silver turn into liquid (without the application of heat), as soon as a little of devadali fruit, powdered finely, and subjected to bhavana for one hundred times \*, is thrown upon the metal.

अथ ताम्रम् ।

ताम्रमौन्दूवरं शुल्वमुन्दूवरमपि स्मृतम् ।  
 रविप्रियं म्लेच्छमुखं सूर्यपर्यायनामकम् ॥  
 उड्डूम्बरं वरिष्ठञ्च द्विष्टं कणीयसं तथा ।  
 औदुम्बरं मदम्बरमौडुम्बरं रविप्रियम् ॥  
 राजीवं रक्तधातुश्च मुनिपित्तलमम्बकम् ।  
 कमलाहूं तथा ज्येयं सूर्येष्टं लोहितायसम् ॥  
 म्लेच्छं नैपालकं चेति तयोर्नैपालमुत्तमम् ।  
 नैपालादन्यखन्युत्थं म्लेच्छमित्यभिधीयते ॥

*Tamra (copper).*

Copper is of two kinds, viz. that which is found in Nepal, and that which is found elsewhere. The copper found in Nepal is the better of the two. The second kind of copper is known by the name of "mlechha" copper.

सुस्तिग्रं मृदुलं शोणं घनघातकमं गुरु ।  
 निर्विकारं गुणश्रेष्टं ताम्रं नैपालमुच्यते ॥

\* Seven times, according to another version.

**सिताकृपणारुणच्छायमतिवामि कठोरकम् ।  
चालितं च पुनः कृष्णमेतन् म्लेच्छकताम्रकम् ॥**

Copper of the first kind is very smooth, soft, red, malleable, heavy, incapable of losing its properties by the application of heat, and has excellent properties. Copper of the second class (*i. e.*, mlechha copper) is red with white or black tints, is hard, causes vomiting in excess, and assumes a black appearance even when washed off.

### **निकृष्टताम्रस्य लक्षणम् ।**

**पारहुरं कृष्णशोणश्च लघु स्फुटनसंयुतम् ।  
रुचाङ्गं सदलं ताम्रं नेष्यते रसकर्मणि ॥**

#### *Characteristics of bad copper.*

The copper which is pale, blackish red, light, full of cracks, coarse, and consists of layers should not be used in mercurial operations and medicines.

### **उत्कृष्टताम्रस्य लक्षणम् ।**

**जवाकुमुमसंकाशं जिर्घं मृदु घनदमम् ।  
लोहनागोजिक्तं ताम्रं मारणाय प्रशस्यते ॥  
प्राण्यं ताम्रं हि नैपालं म्लेच्छमपि मलैर्हीनम् ।  
तदभावे ग्रहीतव्यं तुथ्यसत्त्वं क्रियाविदा ॥**

#### *Characteristics of good copper.*

Good copper is red as jaba flower ; is soft and soothing, malleable, and free from iron and lead :

such a copper should be used for incineration. For the purpose of incineration, Nepal copper is to be used. Other copper may also be used, if properly freed from alloy. In the absence of absolutely pure copper, the expert physician should make use of the essence of tutthaka (this essence being no other than absolutely pure copper).

### ताम्रस्य गुणाः ।

ताम्रं कषायं मधुरञ्च तिक्तमस्तुञ्च पाके कटु  
सारकञ्च ।  
पित्तापहं श्लेष्महरञ्च शीतं तद्वरोपणं स्याल्लघु  
लेखनञ्च ॥  
पापदूदराशोज्वरकुष्ठकासश्वासद्यान् पीनस-  
मस्त्रपित्तम् ।  
शोथं क्रिमिं शूलमपाकरोति मेदोविषं नेत्रगदं  
निहन्ति ॥

### *Properties of copper.*

Copper is astringent, sweet and bitter, but sour and pungent, when digested in the stomach. It is a purgative. It pacifies pittam and phlegm, is cool, heals boils, carbuncles, etc., is light, and cures obesity ; it also cures the following diseases :—anemia, udara, piles, fever, leprosy, cough, asthma, phthisis, pinasa, dyspepsia with acidity, dropsy, worms, colic, obesity, poison, and eye diseases.

शोधनमारणहीनताम्रस्य दोषः ।

अशुद्धं न मृतं ताम्रं कान्त्यायुर्बलवीर्यहृत् ।  
वान्तिमूच्छ्रान्त्रमोत्क्लेदभेददं कुष्ठशूलकृत् ॥

*Evil properties of copper, not duly purified and incinerated.*

Copper, not duly purified and incinerated, impairs longevity, beauty, semen, and strength. It also gives rise to vomiting, loss of consciousness, nausea, leprosy, and colic.

ताम्रस्य शोधनम् ।

प्रथमो विधिः ।

ताम्रं चाराम्लसंयुक्तं द्रावितं दत्तगैरिकम् ।  
निक्षिप्तं महिषीतके सप्तधा छगणामिना ॥  
पञ्चदोषविनिर्मुक्तं सप्तवारेण जायते ॥

*Purification of copper.*

*First process.*

Copper is purified and freed from the five defects referred to above, if it is melted with ksharas, amlas, and gairikam by means of a fire of cowdung cakes, and then immersed in butter milk prepared out of buffalo's milk, the process being performed for seven times.

द्वितीयो विधिः ।

ताम्रनिर्मलपत्राणि लिप्त्वा निष्क्रम्बुसिन्धुना ।  
ध्मात्वा सौवीरकद्वेपादू विशुध्यत्यष्टवारतः ॥

*Second process.*

Leaves of copper, freed from alloys, are purified medicinally, if they are smeared with rock salt, rubbed with lime juice, heated, and then immersed into gruel made of barley, the process being performed for eight times.

तृतीयो विधिः ।

निष्क्रम्बुपटुलिसानि तापितान्यष्टवारकम् ।  
विशुध्यन्त्यर्कपत्राणि निर्गुणहीनाद्यत् ॥

*Third process.*

Leaves of copper are purified, if they are smeared with lime juice mixed with saltpetre, heated, and then immersed in the juice of nigrundi, the process being performed for eight times.

चतुर्थो विधिः ।

गोमूत्रेण पचेद् यामं ताम्रपत्रं हृदाम्निना ।  
शुध्यति नात्र सन्देहो ततोऽयं मार्यते खलु ॥

*Fourth process.*

Copper leaves are purified, if they are boiled with cow's urine for three hours on a strong fire.

पञ्चमो विधिः ।

खण्डतारारताप्राणां पत्रागयम्भौ प्रतापयेत् ।  
निषिञ्ज्वेत् तस्तसानि तै़ले तक्रे च काञ्जिके ॥  
गोमूत्रे च कुलत्थानां कषाये च त्रिधा त्रिधा ।  
एवं खण्डादिलोहानां विशुद्धिः संप्रजायते ॥

*Fifth process.*

See process two page 242.

षष्ठो विधिः ।

सुहार्कचीरलवणकाञ्जिकैस्ताम्रपत्रकम् ।  
लिप्त्वा प्रताप्य निर्गुण्डीरसैः सिञ्चेत् पुनः पुनः ॥  
द्वादशवारदाहाच्च लेपनात् ताम्रसेचनात् ।  
खटिकालवणं तक्रैरारनालैश्च पेषयेत् ॥  
तेन लिप्त्वा ताम्रपत्रं तस' तस' निषेचयेत् ।  
षड् वारमस्त्वपिष्टायां निर्गुण्डधां च विशुद्धये ॥

*Sixth process.*

Copper leaves are to be heated and immersed in the juice of nigrundi, after having been smeared with the milks of snuhi and arka, salt, and kanji. The process is to be repeated for 12 times. The leaves are then to be smeared again with chalk, and salt, rubbed with butter milk, heated, and while still hot, to be immersed in the juice of nigrundi, rubbed with a sour vegetable juice. This last process is to be performed for six times. This is how copper is purified.

ताम्रस्य मारणम् ।

प्रथमो विधिः ।

जस्तीररससंपिष्टरसगन्धकलेपितम् ।  
शुल्बपत्रं शरावस्थं त्रिपुट्यर्याति पञ्चताम् ॥

*Incineration of copper.*

*First process.*

Copper leaves are incinerated, if they are smeared with mercury and sulphur, rubbed with lime juice, and then heated by putam, the process being performed three times.

द्वितीयो विधिः ।

ताम्रपत्राणि सूक्ष्माणि गोमूत्रे पञ्चयामकम् ।  
द्विप्त्वा रसेन भारडे तद्दिगुणं देहि गन्धकम् ॥  
अम्लपर्णी प्रपिष्टाऽथ मर्दिता देया ताम्रके ।  
सम्युडु निरुद्य भारडं तमस्मिं ज्वालय यामकम् ।  
भस्मीभवति ताम्रं तदु यथेष्टं विनियोजयेत् ॥

*Second process.*

Thin leaves of copper are to be kept immersed in cow's urine for 15 hours in an earthen vessel. After the lapse of that period, mercury, equal in quantity to the copper, and sulphur, double the quantity of the same, are to be put into that vessel, containing cow's urine. Changeri leaves, duly rubbed, are also

to be put upon the copper leaves. The mouth of the vessel is then to be closed tightly and heat applied underneath. Heating the vessel for three hours will lead to the incineration of the copper which may now be used for all purposes.

तृतीयो विधिः ।

( सोमनाथतात्रम् ) ।

शुल्वतुल्येन सूतेन बलिना तत्समेन च ।  
 तदर्धांशेन तालेन शिलया च तदर्धया ॥  
 विधाय कज्ज्वलीं शुद्धणां भिन्नकज्ज्वलसन्निभाम् ।  
 यन्त्राध्यायविनिर्दिष्टगर्भयन्त्रोदरान्तरे ॥  
 कज्ज्वलीं ताप्तपत्राणि पर्यायेन विनिक्षिपेत् ।  
 प्रपचेद् यामपर्यन्तं स्वांगशीतं विचूर्णयेत् ॥  
 तत्तद् रोगहरानुपानसहितं ताप्तं द्विव्लोन्मितम् ।  
 संलीढ़ं परिणामशूलमुदरं शूलञ्च पाण्डुज्वरम् ।  
 शुल्मधीहयकृत्यामिसदनं मेहञ्च मूलामयम् ।  
 दुष्टां च यहणीं हरेद् ध्रुवमिदं तत्सोमनाथा-  
 मिधम् ॥

*Third process.*

( *Somanatha tamram* ).

A fine and black powder is to be prepared by rubbing together four parts of mercury, four parts of sulphur, two parts of orpiment, and one part of manas-shila. This black powder and copper

leaves, equal in quantity to the mercury, are to be put in layers inside a Garbha Jantram (see page 258, vol. I) and heated for three hours. When cooled of itself, the leaves are to be powdered. The ashes, thus prepared, cure colic, udara roga, anemia, fever, gulma, enlargement of spleen and liver, phthisis, loss of digesting power, gonorrhœa, piles, and chronic and obstinate diarrhoea, if taken with suitable anupanam, in doses of 6 ractis a day. This copper is called Somanatha Tamram.

चतुर्थो विधिः ।

सूताद् द्विगुणितं ताम्रपत्रं कन्यारसैः प्लुतम् ।  
 पिष्ट् । तुल्येन बलिना भागडमध्ये विनिक्षिपेत् ॥  
 छन्नं शरावकेणैतत्तदूङ्क् लवणं क्षिपेत् ।  
 मुखे शरावकं दत्त्वा वह्निं यामचतुष्टयम् ॥  
 अवचूरण्यैव तच्छुलवं वस्त्रमात्रं प्रयोजयेत् ।  
 पिप्पलीमधुना साञ्च्च सर्वरोगेषु योजयेत् ॥  
 श्वासं कासं क्षयं पागडुमभिमान्यमरोचकम् ।  
 गुलमझीहयकृन् मूर्च्छाशूलोदरार्शमूङ्क् जम् ॥  
 दोषत्रयसमुद्भूतानामया- जयति ध्रुवम् ।  
 रोगानुपानसहितं जयेष्वातुगतं ज्वरम् ।  
 रसे रसायने चैव योजयेद् युक्तमात्रया ॥

*Fourth process.*

Mercury with an equal quantity of sulphur, and copper leaves, double the quantity of mercury, are to

be rubbed together with the juice of kanya and kept in an earthen vessel. The amalgam, thus prepared, is to be covered by means of an earthen basin placed inside the vessel, the remaining portion of the vessel being filled with salt. The vessel is then to be covered closely by means of another earthen basin placed at the mouth. The vessel is now to be heated for 12 hours resulting in the incineration of the copper leaves which are now to be powdered very fine and used in all sorts of diseases, in doses of three ractis a day, taken with honey and pippali. It is especially efficacious in gulma, enlargement of the spleen and liver, hysteria, colic, udara roga, piles, and diseases relating to the head. It also cures fever affecting the seven dhatus (*i. e.*, liquid essence of food digested, blood, semen, flesh, bone, fat, and marrow), if used with suitable anupanam. It may be used in medicines as well as in mercurial operations.

पञ्चमो विधिः ।

वर्णतालम् ।

अर्केण सहितं तालं निष्पूत्येन सुपेषितम् ।  
भसितं पुटपाकेन हन्ति प्रियाङ्कजं ध्रुवम् ॥  
दुष्टव्रणं चतं सब्वं भगन्दरञ्जना शयेत् ।  
रक्तयर्धेन प्रदातव्यं घृतेन सह धीमता ॥

*Fifth process*

(Arka-talam).

Copper and haritalam rubbed with lime juice and subjected to putam will cause the incineration of the

metal. The ashes, thus prepared, cure syphilis, boils, and other diseases due to an excess of kapha and pittam.

षष्ठो विधिः ।

पलानि पञ्च शुद्धानि ताम्रपत्राणि बुद्धिमान् ।  
गृहीत्वा योजयेत् तत्र तदर्धं शुद्धपारदम् ॥  
मर्दयेन् निम्बुकद्रावैख्विदिनान्युभयं मिषक् ।  
ताम्रपत्रैः समं शुद्धं गन्धकं तत्र निःक्षिपेत् ॥  
मर्दयित्वा घटीयुग्मं काचकूप्यां निधापयेत् ।  
यामानष्टौ पचेदग्नौ स्वांगशीतलमुद्धरेत् ॥  
एष ताम्रे श्वरो हन्यात् कुषादीनखिलान् गदान् ।  
धातुपुष्टिकरश्चैव सूतिकारोगनाशनः ॥

*Sixth process.*

Twenty tolas of purified copper and half its quantity of mercury are to be rubbed together for three days with lime juice. Purified sulphur, equal in quantity to the copper leaves, is then to be rubbed for two hours, with the copper and mercury. The whole thing is then to be put into a glass bottle and heated (by means of a Baluka Jantram \*) for twenty four hours. When cooled of itself, the contents of the bottle are to be powdered. This powder is the king of copper ashes. It cures leprosy, sutika, and all sorts of diseases. It increases the dhatus.

\* See page 259, Vol. I.

सप्तमो विधिः ।

तिलपर्णिरसैस्ताम्रपत्राणि परिलेपयेत् ।  
शुच्रवर्णं भवेद् भस्मं नात्र कार्या विचारणा ॥

*Seventh process.*

Copper leaves, smeared with the juice of tilaparni plant, are reduced to ashes of white colour, if burnt by putam.

अष्टमो विधिः ।

शुद्धार्कपत्रं च रसार्द्धं लिसं द्विभागगन्धान्वित-  
दुग्धिकाम्बु ।  
स्तूतं ततो भस्मपुटैर्दिनैकं तदाशु मृत्युं समुपैति  
ताम्रम् ॥

*Eighth process.*

Purified copper leaves, half its quantity of mercury and twice its weight of sulphur are to be rubbed with the juice of dugdhika, and then subjected to putam for one day resulting in the incineration of copper.

नवमो विधिः ।

जम्बीररसमर्दितं कज्ज्वलीं यत्तो भिषक् ।  
पत्रे लिम्पेत् करटवेद्ये म्रियते ताम्रमातपे ॥

*Ninth process.*

Copper leaves, as thin as can be pierced through by means of thorns, are incinerated, if they are smeared with kajvali (mercury and sulphur rubbed

into a black powder), rubbed with lime juice, and then exposed to the sun.

दशमो विधिः ।

गन्धेन ताम्रतुल्येन ह्यम्लपिष्टेन लेपयेत् ।  
 करटवेद्यं रवेः पत्रं शोषयित्वा पुटे पचेत् ॥  
 उद्धृत्य चूर्णयेत् तस्मिन् पादांशगन्धकं चिपेत् ।  
 जम्बीरैरारनालैर्वा मृगदूब्वोऽङ्गवद्रवैः ॥  
 पिष्टा पिष्टा पचेत् तद्वत् सगन्धश्च चतुःपुटैः ।  
 मातुलुङ्गरसैः पिष्टा पुटमेकं प्रदापयेत् ।  
 अनेनैव विधानेन ताम्रं भस्म भवेद् ध्रुवम् ॥

*Tenth process.*

Copper leaves, as thin as can be pierced through by means of thorns, are to be smeared with an equal quantity of sulphur, previously rubbed with some sour vegetable juice. They are then to be dried and subjected to putam, and then powdered. The powder is now to be mixed with one-fourth its quantity of sulphur and rubbed with the juice of lime fruit or of mriga durba, and then to be subjected to putam. The last process is to be performed for four times, after which the powder is to be rubbed with the juice of matulunga and subjected to putam. This is how copper is reduced to ashes.

एकादशो विधिः ।

ताम्रस्य द्विगुणं सूतं जम्बीराम्लेन मर्दयेत् ।  
 सितशकरयाप्येवं पुटत्रयान् मृतं भवेत् ॥

*Eleventh process.*

Copper leaves are to be rubbed with double their quantity of mercury, rubbed with lime juice and sugar-candy, and then subjected to putam. Three such putams will bring about the incineration of the copper.

द्वादशो विधिः ।

पाषाणभेदिमत्स्याद्वीद्रवैद्विगुणगन्धकैः ।

ताम्रस्य लेपयेत् पत्रं रुद्धा गजपुटे पचेत् ॥

सप्तांशेन पुनर्गन्धं दत्त्वा द्रावैश्च पेषयेत् ।

एवं सप्तपुटैः पक्षं ताम्रं भस्म भवेद् ध्रुवम् ॥

*Twelfth process.*

Copper leaves are to be smeared with double their quantity of sulphur, rubbed with the juices of pashana bhedi and matsyakshi and then heated by Gaja putam. The copper is then to be rubbed again with one seventh its weight of sulphur, rubbed with the juice mentioned above and subjected to putam. Seven such putams will result in the incineration of the copper.

श्वोहलो विधिः ।

ताम्रञ्च द्विगुणं सूतं जम्बीराम्लेन मर्दयेत् ।

आदौ मूषान्तरे क्षिप्त्वा धूस्तुरस्य तु पत्रकम् ॥

तत्पृष्ठे ताम्रतुल्यं तु गन्धकं चूर्णितं क्षिपेत् ।

तत्पृष्ठे मर्दितं ताम्रं पूर्वतुल्यं तु गन्धकम् ॥

आच्छाय धूस्तुरापत्रै रुद्धा गजपुटे पचेत् ॥

स्वांगशीतश्च तच्चूर्णं भस्मीभवति निश्चितम् ॥

*Thirteenth process.*

Copper leaves and double their quantity of mercury are to be rubbed with lime juice and kept inside a crucible, covered with dhuttura leaves, upon which are to be put powdered sulphur, equal in quantity to the copper. Upon the sulphur is again to be put copper leaves, rubbed as before, and dhuttura leaves and sulphur to be put as before. The whole thing is now to be covered with dhuttura leaves, and the crucible, duly closed, is to be subjected to heat by Gaja putam. When cooled of itself, the copper is to be powdered and will be found to be in a state of incineration.

मृतताम्रस्यामृतीकरणम् ।

शोधितं मारितं ताम्रमल्लरसेन मर्दयेत् ।  
 तदगोलं शूरणस्यान्ता रुद्धं सर्वत्र लेपयेत् ॥  
 शुष्कं गजपुटे पाच्यं सर्वदोषहरं भवेत् ।  
 वानिं धानिं विरेकज्ञ न करोति कदाचन ॥

*Nectarisation of incinerated copper.*

Copper, duly purified and incinerated, is to be rubbed with a sour vegetable juice and made into a ball which is to be confined inside a tuber of shuranam. This tuber is to be plastered all over with mud and dried. It is next to be subjected to heat by Gaja-putam. Thus prepared, the copper will be freed from all defects—it will no longer give rise to vomiting, giddiness, purgation, etc.

ताम्रभस्मप्रयोगः ।

(१)

शालमलीरससंयुक्तं घृतमाञ्जिकमर्दितम् ।  
 रक्तिकं ताम्रजं भस्म षण्मासं सेवयेत् सुधीः ॥

दुग्धं खण्डमनुपानमनम्लं साज्यभोजनम् ।  
वीर्यं पुष्टिस्तथा कान्तिर्दिव्या दृष्टिश्च जायते ॥

*Use of incinerated copper,*

(१)

Incinerated copper should be taken for six months at a stretch with honey, juice of shalmali, and ghee in doses of one racti a day. The diet, in this case, should be milk, sugar, and rice or bread with ghee, without any sour thing at all. Such a treatment results in the increase of semen, nutrition, beauty, and eye sight of the person who takes the medicine.

( २ )

केवलं भसितं ताङ्गं शृङ्खवेररसैः सह ।  
द्विगुञ्जं भद्रयेत् प्रातः सब्वोदरविनाशनः ॥

(२)

Incinerated copper rubbed with honey and ginger juice, taken in the morning, in doses of two ractis a day, cures all sorts of udara-ruga.

त्वदनुज्ञानुवृत्त्या मे यत्कार्यं साधितं शिवे ।  
त्वदंग्रिकमले न्यस्तं तदेव तव प्रीतये ॥

इति सिद्धवैद्यश्रीभूदेवदेवशर्मविरचितरसजलनिधिनाम-

महाग्रन्थस्य द्वितीयखण्डं समाप्तम् ।

## GLOSSARY.

Page 6.

Swallowing of mica by mercury—For processes, see pages 76—99, vol. I. The mercury which swallows a metal does not increase in weight, if the act of swallowing is perfect.

Page 7.

Kalakuta poison—A highly poisonous tree having a black and round tuber, the very odour of which is reported to cause death. See vol. III.

Kanji—See Glossary, vol. I.

Page 8.

Triphala—See Glossary, Vol. I, and Appendix.

Page 9

Bhavana—See Glossary, vol. I.

Page 17.

Panchamitram—See page 45.

Page 28.

Prastha—See page 311, vol. I.

Page 30.

Khandaguda—Molasses subjected to heat, purified, and solidified.

Page 36

THEORY OF BAYU (VAYU) PITTA, AND KAPHA.

Everyone of us is aware of the universal law of gravitation by which material bodies have a tendency to move towards the centre of the earth, which it is not feasible for them to reach as they cannot pierce into the hard surface which presents a serious obstacle to their downward passage. All material substances are thus necessarily attracted towards the earth, being unable to rise up in the air from its surface. It is, however, seen that many of them are not immovably fixed to the earth and can move about on its surface as men and animals do. Inanimate things which are light in weight can be moved hither and thither by the force of wind, while things

that are heavy remain attached to the earth with comparative steadiness ; even these can possibly be moved from one place to another in many cases. Why is this so ? If all material bodies have an irresistible tendency to move towards the centre of the earth, how can it be possible for them to move about or be driven from one place to another. The answer is that it is the existence of wind and air which makes such movement possible. Air is perpetually in motion, and, permeating through every substance on the surface of the earth, imparts the power of movement to it. If there were no air, all things would have been immovably fixed to the surface of the earth without any power to move at all. There is hardly any place in this world which is devoid of air, which exists even in stone, iron, and other hard substances. All substances are composed of minute particles, called atoms, which adhere together in such a way as to admit of some vacant space, however small, between them, which varies in different substances and which is to be found even in iron, stone, human system, and in a mass of water as well. It is through these fine spaces that air enters into all things. In hard substances, this intervening space is very little, and the quantity of air that enters through it is hardly perceptible.

What has been said above makes it abundantly clear that air enters into all substances in the world and makes them moveable. The greater the quantity of air in a substance, the more capable it is of movement. Air enters into the human system and renders it fit for loco-motion. Not only does it enter through the nostrils and the mouth, it also finds access into the human body through infinitely small openings between its molecules which are finer than the pores of the skin and are countless in number. It penetrates deep into the blood, flesh, and bones ; and it is this which causes the blood to circulate through the veins and arteries in all parts of the body. Blood may flow down from the brain to the extremities or it may rush to the head from the feet in a contrary direction. The first phenomenon may be due to gravitation but the second can never take place without the agency of air. We all speak of circulation of blood but we do not perhaps know how this is caused. The primary and only cause of this circulation of blood is the constant presence of air which enters into every part of our body and sets the entire organism in motion. It is present everywhere and pervades the

bones, the flesh, the blood, and even the minutest parts of our body. If you apply heat to any part of your body, blood takes its course in that direction, and on the other hand, if you apply cold to any part, the blood tends to flow away from that part. Vayu or air is the cause of this movement. If heat is applied to any part of the body, the air in that part becomes lighter and expands by the action of heat and some portion of the air shifts to other parts. The vacuum thus caused is filled by the flow of blood from other parts i.e., blood rushes in from other parts to take the place of the displaced air. There is thus a ceaseless movement going on within the body. An application of cold on the other hand produces an opposite effect. When any part of the body becomes cold the other parts of it become comparatively warm ; hence a portion of the blood from the former rushes to the warmer parts.

From this it is clear that without air we could not live, nor could there be any circulation in the system. Vayu or air is therefore one of the main conditions of life, nay, it constitutes a primary ingredient of animal organism. The various organic functions, such as breathing, discharge of excreta, circulation, exercise will power, and energy are carried on through its instrumentality.

Air, though forming one of the chief constituents of the human body, acts prejudicially on it when it finds its way into the system in an abnormal quantity. When it exceeds the quantity required to stimulate circulation, the flesh, bones, marrow, etc. dry up and become contracted under its pressure. The greater the quantity of air generated in the system, the more heavily will it press upon blood, bones, etc. Allopaths now-a-days speak of blood-pressure which is probably nothing but the pressure of air upon blood. It cannot strictly be called blood-pressure, for it does not press upon blood alone, but on flesh, bones, marrow and other parts of the body as well.

#### *Pittam (animal heat).*

The solar system is the fountain and source of all heat, and all things in this world derive heat from the sun; This warmth which is present every-where in a more or less degree, cannot be felt by the touch in all cases. If the heat of any substance exceeds the normal temperature of our body, we say that it is heated ; if it be less, we say that it is cold. The constituents of animal organism

i. e. blood, flesh etc., possess a natural warmth which is termed pittam without which life would have been unsupportable. Like air, it forms one of the vital constituents of our body.

But an abnormal increase of animal heat vitiates our blood and brings on that state or condition of our body which is usually termed bilious complication or derangement due to excess of animal heat. This disorder gives rise to endless diseases. On the other hand, an unnatural decrease of bodily warmth is no less attended with danger. As excess or preponderance of pittam gives rise to diseases, abnormal increase or decrease of the same may even bring about death. Health and long life may be ensured by maintaining the internal heat of the body in a normal condition.

#### *Kapha (Phlegm).*

It has been said that the function of air in the body is to produce dryness or, in other words, to absorb moisture from it while that of pittam is to generate heat or warmth in it. The things which constitute our body are rendered dry by air and warm by pittam, but dryness and warmth are not the only attributes of human organism which is also characterised by the quality of coldness or tenderness without which life would have been impossible. Besides dryness and heat, all the constituents of human body possess softness which is present in the blood, bones, flesh, and other vital parts. The general name for this all pervading softness is phlegm, which is present in different parts of the body in various forms, and performs diverse functions. If there is excess of the phlegm over what is necessary for the sustenance of life, various diseases may develop ; on the other hand, if it unduly decreases, it may be attended with serious and baneful consequences. Total loss of phlegm as well as an abnormal excess of the same may even lead to death. The same remarks may be made with regard to *Vayu* or air and *Pittam* or animal heat. Abnormal preponderance of these three vital elements is as dangerous and baneful as their abnormal decrease or loss.

#### *Effects of Vayu, Pittam, and Phlegm.*

The following symptoms usually develop when wind (*vayu*) is unduly in excess in our body :—Pain in the limbs, prostration, scanty evacuation of urine and stools, contraction of the arteries, nerves, etc. thirst, shivering, roughness of the skin, astringent taste, dryness of the mouth, and high-coloured urine, etc.

When the animal heat is unduly in excess, the following symptoms appear :—burning sensation in the palm of the hands and feet, redness of the skin, generation of excessive heat in the system, promotion of digestion, sweating, etc.

Page 44.

Aranala—see Glossary, vol. I.

Tankanam—borax.

Bhavana—see Glossary, vol. I.

Kosthi Jantram—see pages 262—267, vol. I.

Page 46.

Ghee—clarified butter.

Patala kosthi—see page 264, vol. I.

Page 54.

Kanta iron—an oxide of iron of which load stone is a variety.—  
see vol. III, (in the Press).

Tikshna iron—steel.

Page 57.

Indragopa—a kind of insect, popularly known in India as mukhmuli insect.

Page 57.

Human Oil—It is human fat that can be obtained in a most cruel manner in the following way :—

A human hermaphrodite is to be fed for some time on an exceptionally nutritious food which serves to make the creature sufficiently fat. It is then to be flayed alive and hanged with its feet upwards and head downwards, kept suspended over an iron cauldron heated by a strong fire. When sufficiently heated, fat begins to come out of the body of the unfortunate creature and falls into the cauldron.

This fat is very efficacious in instantaneously healing up wounds and cuts in animal bodies. This is the oil which, according to tradition, the physician Asvini Kumara applied in joining a goat's head with the body of king Daksha who had been beheaded by his son-in-law, and thereby effected a resurrection of the dead man.

The awfully cruel manner in which the oil can be obtained can rarely induce a modern Hindu Chemist

to have recourse to the abominable process ;  
Human oil is therefore a thing of the past in India.

Page 58.

Sauvarchala salt or usharaka—saltpetre (sora).

Page 63.

Tubari—alum clay.

Page 65.

Udara roga—diseases in the belly. They are of six varieties, viz., (1) Batodara—a disease which gives rise to wind in the belly (2) Jalodara—dropsy, (3) Plihodara—enlargement of the spleen, (4) Jakritodara—enlargement of the liver ; (5) Baddhodara which causes chronic constipation, and (6) Mahodara—a disease which causes an abnormal derangement of all or almost all of the organs in the belly.

Page 70.

Takram—butter milk.

Page 74.

Kukkuta Putam—see page 296, vol. I.

Page 82.

Kankshi—Alum clay.

Kasisa—Green vitriol.

Page 83.

Vaikranta—corundum.

Page 93.

See treatment of Leprosy in Ashtangahridaya, etc.

Page 107.

Swarji—carbonate of soda.

Page 112.

Dola Jantram—see page 250, vol. I. Kharpara—calamine.

Page 122.

Kshari salt—saltpetre.

Page 129.

Racta-Gulma—Tumour arising out of mense blood.

Page 141.

Aratni—See Glossary, vol. I.

Page 146.

Racta pittam—haemorrhage from the stomach through mouth, rectum, nostrils, penice, vagina or from the pores in the skin.

Page 149.

Vrana shukram—A deep-seated, round-shaped white spot inside the black part of the eyes causing an intense pain.

Shita pittam—erysipelas.

Udarda—erysipelas with fever, nausea, excess of phlegm, inflammation, etc.

Visarpa—erysipelas.

Page 162.

Malla musha—see page 291, vol. I.

Page 165.

Kavachi Jantram—The glass bottle referred to in Baluka Jantram. see page 259, vol. I.

Page 175.

Karsha or tola is equal to 180 grains (not 126 grains as stated wrongly in glossary of vol. I). see page 310, vol. I,

Page 182.

Bhagandara—fistula.

Page 186.

Labanam—salt.

Page 190.

Navasaram—sal-ammoniac

Page 209.

Rajavarta—Lapis Lazuli.

Page 210.

Udavarta—chronic constipation attended with various complications.

Page 215.

Vida—see page 81 and elsewhere, vol. I.

tola—a measure of weight equal to 180 grains.

Page 225.

Hingula—cinnabar.

Page 226.

Amla varga—see page 301, vol. I.

Page 228.

Dipta varga—

Pippali, pippalimula, chabya, chiraka, shunthi, maricha, gajapippali, renuka, ela. vana-jamani, indrajava, patha, jeera, sarshapa, mahanimba fruit, hingu, bhargi, madhurasa, atibisha, bacha, viranga, and katurohini.

Page 235.

Rasaka—calamine.

Haritala—Orpiment.

Manas shila—realgar.

Tuttham—sulphate of copper.

Ksharas—see page 299, vol. I.

Amlas—see “sour group” in page 301, vol. I.

takanam—borax.

Page 251.

Sindura—red vermillion.

Page 252.

Gajaputam—see page 295, vol. I.

Page 253.

Lagbu putam—an act of heating a putam (see footnote, page 294, vol. I.) by a light-fire made of a few pieces of cowdung cakes, put on all sides of the putam.

Page 254.

Makshika—pyrites.

Samputam or putam—see page 294, vol. I.

Non-metallic acid—“see sour group” in page 301, vol. I.

Page 271.

Baraha putam—See Page 296, vol. I,

Page 273.

Mlechha—foreign.

Page 283.

Sutika—fever and other ailments following child birth.

Page 284.

Ractis—One racti is equal in weight to  $1\frac{1}{2}$  grain. See measures of weight in page 310, vol. I.

## **APPENDIX.**

List of plants referred to at the foot-note of  
Glossary in Vol. I.

prepared by

**UPENDRA NATH DUTTA.**



## APPENDIX.

### List of Plants.

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
1	Agasti	Baka	Hatyabakul	Agastya-hadga		Sesbania grandiflora
2	Agastya	Baka	Hatyabakul	Agastya-hadga		Sesbania grandiflora
3	Aguru	Agura chandan	Agar	Sisbacha Haruguhu-jhanti	Haruguhu-chettu	Aquilaria agallocha
4	Agnikarni					
5	Agnimantha	Ganiari				Premna spinosa
6	Anjan					
7	Ankotaka	Ankora	Dhera			Alangium hexapetalum
8	Ankolla		(See No. 7)			
9	Ajakarna	Pial	Asan			Buchanaria latifolia
10	Ajamoda	Randhuni	Ajmad	Ajmoda	Baman	Pimpinella involucrata
11	Ajasringi	Merhasin-ghe				Convolvulus argentus
12	Ajaji	Kalajira	Jeera			Cuminum
13	Atarusha	Basak	Arusha	Arusha	Adhatarai	Justicia adhatoda
14	Atasi	Masina	Tisi		Nallay-gasichettu	Linum usitatissimum
15	Anantamula	Ananta-mul		Upalsari		Hemidismus Indicus
16	Aparajita	Aparajita	Bishnu Kranta		Bisnu Kranta	Clitorea ternatea
17	Apamarga	Apang	Latjira	Agharu	Uttareni	Achyranthes aspera
18	Ambastha	Nimuko			Pathchettu	Cissampelas hernandi-folia

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
19	Amlabargas					
20	Amlabetasa	Thykol	Amaltas			Ruxem Vesicarius
21	Aragwadha	Sondal	Sonehali	Thoreba habba	Bella-chettu	Cassia fistula
22	Arka	Akanda	Madar	Rui	Jillettu-chettu	Calotropis gigantea
23	Arjuna	Arjun	Kahee	Arjun-saraha	Matti-chettu	Terminalia Arjuna
24	Ardba chandra	Krishna Tewri	Pithori	Tior	Sibdai	Convolvulus turpethum
25	Alambusha	Fulshola				
26	Asana	Piasal	Asan	Asna		Terminalia tomentosa
27	Aswagandha	Aswa-gandha	Asgandh	Asandh		Withania somnifera
28	Aswattha	Asoth	Pipar	Pingpal	Kulujubi-chettu	Ficus religiosa
29	Asthibhangha	Harjora	Horjori			Vitis quadrangularis
30	Asthisamhara	(See No. 30)				
31	Ahi	Nag-kesara	Kabab-chini		Nag-kesarlu	Mesua terrea
32	Ahiphena	Afim	Aphim	Aphun	Abini	Papaver somniferum
33	Akshika	Anch				
34	Akuli					
35	Akhukarni	Indur-kani	Musa-kani	Bhopli		Salvinia cucullata
36	Akhuparni	(See No. 35)				
37	Adbaki	Arhar	Rabar			Cajanus Indicus
38	Amalaki	Amlaki	Amla	Anbul		Phyllanthus emblica
39	Ardraka	Ada	Adrak	Alu		Zingiber officinalis
			B			
40	Bandhuka	Bandhuli	Gogulia	Banduja	Maku-chette	Pentapetas phoenicia
41	Bandhujibaka	(See No. 40)				
42	Bandhya	Kankrola				A bitter sort of gourd

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
43	Bandhya-karkoti		(See No. 42)			
44	Babbura	Babla	Babul		Nala-tumma	Acacia arabica
45	Barbati	Barbati				Dolichos catjeng
46	Barbura		(See No. 44)			
47	Bala	Bedela	Bijbano		Pachi-togge	Sida cordifolia
48	Bakuchi	Someraji	Babchi	Bowchi		Psoralea corylifolia
49	Baluki	Bangi-kakur				
50	Bodhi	Pipul	Peepar	Pippuli	Pippali	Piper longum
51	Brahma-dandi	Bamun-dari		Brahma-danda		Lamprachoenium microcephalum
52	Brahmaputra	Chupri	Geti		Barahi-kand	Dioscorea globosa
		Alu				
53	Brahmi	Brahmi	Baramabhi		Bimi	Herpestis monnifera
54	Baka		(See No. 1)			
55	Bakula	Bakul				Mimusops elengi
56	Bacha	Bach	Bach	Bekhonre	Barja	Acorus calamus
57	Bajrakanda	Sakar-kand				
58	Bajri	Narasij				Euphorbia antiquorum
59	Bata	Bat	Bar	Bat	All	Ficus Bengalensis
60	Batsanabha	Mithabis	Mitha	Bach-nag	Basnabi	Aconitum ferox
61	Banabrin-taka					
62	Banashurana	Buno				Wild variety of arum
		Ole				

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
63	Barbari	Babui				Ocynum
		Tulsi				Pilosum
64	Banari	Alkushi	Goncha	Kuhiri	Kali	Macuna pruriens
65	Bayasi					Diospyros tomentosa
66	Barahikanda		(See No. 52)			
67	Bartakini					
68	Bartaku	Begun	Bhanta	Bange	Kuthire- kai	Solanum melongena
69	Basaka	Bakas	Arusha	Arusha	Arsar	Justicia adhatoda
70	Basa					
71	Bastu	Betosak		Chakbal		Chenopo- dium album
72	Bastuka		(See No. 71)			
73	Bijaya	Siddhi	Bhang			Canabis sativum
74	Bidanga	Bidanga	Babi- rang	Barbati	Baibi- long	Embelia ribes
75	Bidari	Bhui- kumra	Bilye- kand	Bhumi- kohole	Matta- paltig	Ipomoea digitata
76	Bidarikanda		(See No. 75)			
77	Bibhitaki	Bahera	Tinas	Behara	To-andi	Beleric myrobalan
78	Birekarka					
79	Bilba	Bel	Bel	Bel	Bilba	Aegle Mar- melos
80	Bishala					
81	Bisamusti	Ghora- nim		Bisdori		Melia azadi- rachta
82	Bisnukranta		(See No. 16)			
83	Bijapuraka	Taba	Bijoura	nebu		Citrus medica
84	Bijapura			(See No. 83)		
85	Briddhi					
86	Brintaka		(See No. 68)			
87	Brischikali	Bichuli	Bar- hanta	Brischi- kali	Kan- churi	Tragia involucrata

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
88	Brihati	Bribati	Bar- hanta *	Dorli	Kuk- machi	<i>Solanum Indicum</i>
89	Betasa	Bet *		Berisu	Jatmay- urkuli	<i>Calamus rotong</i>
90	Byaghrapadi	Bonch	Kantai	Gul- ghonta	Kanbegu	<i>Flacourtie Ramonchi</i>
91	Byaghri- kanda				Chettu	
92	Branagni		(Smaller 'Karabella')			
93	Bhanga		(See No. 73)			
94	Bhadramusta	Nagar- mutha				<i>Cyperus Pertenuis</i>
95	Bhadramusta		See No. 94			
96	Bballataka	Bhela	Bhilaba	Bih	Sankot- tai	<i>Semecarpus anacardium</i>
97	Bhabya		Chalta			<i>Dillania Indica</i>
98	Bhargi	Bamun- bati	Barangi	Bhangi	Bhant- marangi	<i>Cleroden- dron Siphonanthus</i>
99	Bhukadamba					<i>Celsea Coro- mandeline</i>
100	Bhunimba	Chirata	Chiraita	Chiryta		<i>Gentiana Chiraita</i>
101	Bhumikush- manda		(See No. 75)			
102	Bhumia- malaki	Bhui- amala	Bhadra- angbara	Bhuang- beli		<i>Flacourtie Cataphracta</i>
103	Bhurja	Bburji- patra				<i>Betula bhoj patra</i>
104	Bhusirisa					
105	Bhringaraja	Bhimraj	Bhangra	Pibalmaka		<i>Verbesina Calendulaceae</i>
106	Bhendapatri					
<b>C</b>						
107	Chakra- marda	Chakan- da	Chakhar	Tarbata	Khudru- bisemu	<i>Cassia tora</i>

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
108	Chanaka	Chbola	Chana	Chana		Cicer arietinum
109	Chandali			Panchgunia		
110	Charturbali					
111	Chandan	Chandana				Sirium myrtifolium
112	Chapala					
113	Chabya	Chai				Piper Chata
114	Chabika	See No. 113				
115	Changeri	Amrul	Chowpatia	Ambabati		Rhumex vesicarius
116	Chaturjata					
117	Chikkana	Supari				Areca catechu
118	Chinchika	Tentul	Imli	Imli		Tamarindas Indicus
119	Chinchini	(See No. 118)				
120	Chitraka	Cheeta	Chita	Chitrak	Chitramul	Plumbago Zeylanica
121	Chukra	See No. 115				
122	Chukrika	See No. 115				

## D

123	Darima	Dalima	Anar	Darim	Darimmchettu	Punica granatum
124	Danti	Danti	Hakum	Danti	Danti-chettu	Croton polyanthrum
125	Darbi, Darbika	Gojia	Gori			Elephantopus scaber
	Dashamula	The root of				
126	(a) Bilba	Bel	Bel			Aegle marmelos
127	(b) Shonyak	Sonagach	Arlu	Tentu	Pan	Bignonia Indica
128	(c) Gambhari	Gamar		Sibani	Gambhari	Gmelina arbora
129	(d) Parul					Bignonia suaveolens

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical
130	(e) Ganikerika Ganiari					Premna <i>serratifolia</i>
131	(f) Shalparni	Salpani	Sariban	Salaban		Hidysarum <i>gangeticum</i>
132	(g) Prishni- · parni	Chakula	Pithban	Sebara	Kolaku- ponna	Doodia lago- <i>podiooides</i>
133	(h) Kantakari	Kanti- kari	Kanti- ragini			Solanum <i>Jaquinii</i>
134	(i) Brihati		(See No. 88)			
135	(j) Gokshura	Gok- shura	Gok- shura	sal		Tribulus <i>terrestris</i>
136	Darubaridra	Daru- haridra	Daru- haldi		Marman- jil	Berberis <i>asiatica</i>
137	Dugdhika	Chote- khirye		Dudhi		Asclepias <i>rosea</i>
138	Durba	Durba	Dubba		Arugam- pulla	Panicum <i>Dactylon</i>
139	Debdaru	Debdaru	Debdar			Pinus deo- dara
140	Debadali	Deotara	Sonaya	Debdali	Danran- gari	Andropogon <i>seratus</i>
141	Draksha	Kismis	Angur	Draksha	Draksha- pondu	Vitis <i>vitis</i>
142	Dronapushpi	Ghol- ghoshe	Guma	Kumba	Enuge- tugmi	Leucas <i>lini-</i> <i>folia</i>
143	Dhattura	Dhutura	Dhutra	Dhattur	Karumte	Datura <i>fas-</i> <i>tuosa</i>
144	Dhanya	Dhonai	Dhania		Kotmalli	Coriandrum <i>Sativum</i>
145	Dhaba	Dhowa	Dhau	Dhamora	Narinja chetter	Conocarpus <i>latifolia</i>
146	Dhataki	Dhyeful	Dhabsi	Dhaiti	Jargi	Woodfordia <i>floribunda</i>
147	Dhatri		See No. 39			
148	Dhanya	Dhan				Oryza <i>sativa</i>
149	Dhustura		See No. 143		E	
150	Eranda	Veranda	Rerhi		Amid- puchittu	Ricinus <i>communis</i>

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu	Botanical.
151	Ela	Elach	Elachi	Elachi	Eluchettu	<i>Eletaria cardamomum</i>
			<b>G</b>			
152	Gajapippali	Gajpipul			Gajpip- palu	<i>Pothos officinalis</i>
153	Ganikarika		(See No. 5)			
154	Gandadurba	Ganda- dùrba	Gandari	Ganda dubipach		Knotted bent grass
155	Gandha- nakuli	Gandha- rasna	Nye			<i>Ophyioxylon Serpentinum</i>
156	Gambhari		See No. 128			
157	Gardabbanda	Gaya- sootha				<i>Hibiscus populneus</i>
158	Guggulu	Guggul				<i>Balsamodendron mukul</i>
159	Gunja	Kunch	Chirmiti	Eraru		<i>Abrus precatorius</i>
160	Guratwaka	Dalchini				<i>Cinnamon Zelaynica</i>
161	Guduchi	Goluncha	Gurach	Sulbeli	Tippatoge	<i>Tinospora cordifolia</i>
162	Gojihba	Gojia	Govi			<i>Elephantopus scaber</i>
163	Godhapadi	Goalelata				<i>Vitis pedata</i>
164	Gopala karkati	Kum- druki	Goru- bhaba			
165	Gakshura	Gokshur	Gokshur- sul			<i>Tribulus terrestris</i>
166	Grishma sundara	Gime sak				<i>Pharnaceum mallugs</i>
167	Ghantapatali	Ghonta- parul	Mosha			A kind of trumpet flower
168	Ghrita- kumari	Ghrita- kumari	Ghrita- kumari	Kubari		<i>Aloes perforata</i>
169	Ghosha	Ghosha	Kartarai	Kahire		<i>Luffa amara</i>
			<b>H</b>			
170	Hansapadi	See No. 163				

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
171	Haridra	Halud	Hardi	Haldi	Pasup	Circuma longer
172	Haritaki	Hartuki	Harrha	Hiraha	Karak- chettu	Chebulic myrobelan
173	Hastikarna- palasha	Bhupalash				Butea superba
174	Hastishundi	Hatisurra		Nelbal		Heliotropium Indicum
175	Hingu	Hing	Hingu		Ingoor	Ferula asa- foetida
176	Hingupatri	Bansapa- tratrina				Balanitis rox- burghii
177	Hilamo- chika	Hinchi	Hurhuch sak			Enhydra fluc- tuans
178	Hemchandra					
179	Ijjala	Hijal	Ijar	Parjaya		Engenia acu- tangula-
180	Indrajaba	Kurchi	Indrajab			Holarrhena antidysen- terica
181	Indrabaruni	Rakhal-	Indra- sasa	Indra- barun	Indra- baruni	Cucumis colo- cynthis
182	Ikshu	Ak	Gande		Cheruku	Saccharum officinarum
183	Ikshaku	Tita-lau	Tumbi	Koru- bhopla	Cheti anub	Lagenaria vulgaris
<b>J</b>						
184	Jatamansi	Jata- mansi		Konuchar		Valeriana Jatamansh
185	Japa, Jaba	Jabaful				Hibiscus Ross- sinensis
186	Jambira	Gonra- nebu	Nimbu	Id	Nimma- chettu	Citrus medica
187	Jayanti	Dhanche	Joit	Soberi		Sesbania aculeata
188	Jayapala	Joypala				Croton tiglium

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
189	Jaya		See Bhanga			
190	Jalapippali	Kanchra-	Panisga			
		dam				
191	Jati	Chameli				<i>Jasminum grandiflorum</i>
192	Jwalamukhi	Hurhur	Halhul	Surjaful- balli		<i>Cleome Vis- cosa</i>
193	Jatipatri	Joitri	Jabatri			<i>Myristica officinalis</i>
194	Jeeraka, Jeera	Jira	Jira			<i>Cuminum cymiaum</i>
195	Jibaka	Jibak				<i>Pentaptera tomentosa</i>
196	Jeebanti	Jibai				<i>Celtis orientalis</i>
197	Jotismati	Latafatki	Malkan- guri		Bikku- dutoge	<i>Cordiosper- mura halica cabum</i>
198	Jamaai	Jowan	Ajowan	Uba	Aman	<i>Ptychotis Ajwan</i>
199	Jaba	Jab	Jub	Juj	Godhu- mlu	<i>Hordeum hexastikon-</i>
200	Jabaticta	Kalmegh	Jabechi			
201	Jostimadhu	Jasti-	Molatti			<i>Glycyrrhiza Glabra</i>
		madhu				
202	Jamachinchha					
203	Jakshalochana					
204	Juthika	Jui	Juhি	Padanjui		<i>Jasminum auriculatum</i>
205	Jhinti	Jhanti	Karsaraia			<i>Beleria cris- tata</i>

## K

206	Kankola	Asoka	Asogi		Saracú Indica
207	Kangu	Kangni-	dhan	Kodralu	<i>Panicum Itali- cum</i>
208	Kanganika	(See No. 207)			<i>Panicum Ilali- cum</i>

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Tellegu.	Botanical.
209	Kanchuki	Khirye				<i>Asclepias rosea</i>
210	Kataphala	Katphala	Kayaphal	Kaya-phal		<i>Myrica sapida</i>
211	Katutumbi	Titalau	Tumbi		Chetimer	<i>Lagenaria vulgaris</i>
212	Katurobini	Katki	Katki			<i>Picrorhiza kurooa</i>
213	Kathilla	Uchha				<i>Mimordica Charantia</i>
214	Kasa					
215	Kantakari	Kantikari				<i>Solanum Jacquinii</i>
216	Kantarika		See No. 215			
217	Kataka	Nirmali		Chilu		<i>Strychnos potatorum</i>
218	Kadamba	Kadam		Kolam-bu	Kadimi-chettu	<i>Nauclea kadamba</i>
219	Kadali	Kala	Kela		Donetoge	<i>Musa sapientum</i>
220	Kanaka	Nageswar	Kabab-chini		Nangal	<i>Mesua ferrea</i>
221	Kanya		See No. 168			
222	Kapithha	Kotbel	Koith	Kambit	Belog-chettu	<i>Feronia elephantum</i>
223	Kapotika					
224	Karunji	Karancha	Karoda		Kanag-chettu	<i>Pongamia glabra</i>
225	Karamarda	Amla	Karoda		Do.	<i>Do.</i>
		karanja				
226	Karabira	Karabi	Kanoili	Konoilu	Gonneru	<i>Nerium odoratum</i>
227	Karkatsringi	Kakra-stingi	Kakra-ringi	Kakra-ringi	Karka-ringi	<i>Acuminata</i>
228	Karkati	Kankur	Kankri		Nakka-dosh	<i>Cucumis utitatisimus</i>
229	Karkaru	Kumra	Kohari			<i>Benincasa cerifera</i>

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
230	Karkotika	Kakrole				Alangiu. Hexapetalum
231	Karnikara	Chota sondal		Laghu- bahaba	Kiru- gokke	Casia fistula
232	Karpura	Karpur	Kapur		Kapurme	Cinnamomum Camphora
233	Karpurabelli					
234	Kalakrora					
235	Kalambi	Kalmi sak		Karebu		Convolvulus repens
236	Kalaya	Matore				Pisam Sativum
237	Kalikari	Islangala				Gloriosa superba
238	Kalinga	Tarmuz				Cisalpinia bonducella
239	Kalihari		See No. 237			
240	Kakajangha	Kewa- thenga				Leea hirta
241	Kakatundi	Kewa- thunthi		Kabagh	Kabaya	
242	Kakamanjari					
243	Kakamachi		See No. 241			
244	Kakini	Kunch				Abrus preca- torius
245	Kakodum- barika	Kakdu- mur		Katum- bhari		Ficus hispida
246	Kakoli	Kakla		Kazeli		Calculus In- dicus
247	Kanchana	Kanchan	Kachnar	Kochanai	Deb- kanchan	Bauhinia variegata
248	Kanchanara		See No. 247			
249	Kastoudum- bara	Kakoli	(See No. 246)			
250	Karabella	Karala	Karail		Kakar- chettu	Mimordica Muricata
251	Kamranga	Kam- ranga		Karma- rache		Averrhoea carambola

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
252	Karpasa	Kapas				<i>Gossypium harbaceum</i>
253	Kimsuka		See No. 369			
254	Kirataticta	Chirata	Chiraiyta		Nilbesa	<i>Agathotus chirayta</i>
255	Kukkurdru	Kuksima				<i>Blumea lacera</i>
256	Kutaja	Kurchi	Kabaya	Kabaya	Tummi- chettu	<i>Echites anti- dysenterica</i>
257	Kunda					
258	Kumari		Same as ghritakumari			
259	Kumbhi		See No. 158			
260	Kulattha	Kurti- kalay				<i>Dolichosuni- florus</i>
261	Kulika	Kula- khara	(See No. 268)			
262	Kushanda	Kumra	Kumra		Gumri	<i>Benincasa cerifera</i>
263	Kusumāha	Kusum- ful		Karida jhark		<i>Carthamus tinctorius</i>
264	Krishnajalaka					
265	Krishna- jeeraka	Kalajira	Mongrail	Kalejira	Nallajir	<i>Nigella sativa</i>
266	Kesharaja	Kesurte	Bhegoria			<i>Eclipta erecta</i>
267	Kaibarta.	Kesur- mustaka	mutha			<i>Cyperus rotan- das</i>
268	Kokilaksha	Kule- khare	Koilaya	Kolisa	Gobbi- chetta	<i>Hygrophila spinosa</i>
269	Kodraba	Kodo- dhan		Kodra- han		<i>Pispalum- scrobiculatum</i>
270	Koranti					
271	Kola	Kul				
272	Kashalaki	Jingha	Nanka			<i>Luffa acutan- gula</i>
273	Kkadira	Khair			Changra-	<i>Acacia cate- chettii cheu</i>
274	Kharjura	Khajur			Sindhi	
275	Kshairkakoli					

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
276	Kshirbidari	Sada- bhukumra				
277	Kshirini	Khirni				
278	Khiri		See No. 257			
			L			
279	Lakucha	Mandar	Barhar			<i>Artocarpus</i> <i>lakucha</i>
280	Lajjalu	Lajgabati		Lajalu		<i>Mimosa</i> <i>pudica</i>
281	Latakaranja		Kanta- kari			
282	Latakasturi	Lata- kasturi	Musuk- dana			<i>Hibiscus abel-</i> <i>moschus</i>
283	Labanga	Labanga	Long	Labanga-	Laban-	<i>Carophyllum</i> <i>aromaticus</i>
				kalika	galu	
284	Langali		(See Kalikari)			
285	Laksha	Laha	Lahi		Lanka	<i>Coccus laca</i>
286	Lodhra	Lodh	Lodh			<i>Symplocus</i> <i>racemosa</i>
				M		
287	Manjistha	Man- jistha			Manjiti	<i>Rubia cor-</i> <i>disolia</i>
288	Mandu- kaparni		Thulkuri	Thulkuri	Mandi- khatni	<i>Hydrocotyle</i> <i>Asiatica</i>
289	Matsyakshi		See Hilamchika			
290	Madana	Moynafai	Karbar	Menahal	Monda- chettu	<i>Kanda dumetorum</i>
291	Madhuka	Moul	Mohua		Pinna	<i>Bassia latifolia</i>
292	Mayura- shikha	Lalmo- rogphul		Mayur- sikha		<i>Celosia cris-</i> <i>tata</i>
293	Maricha	Marich	Marich	Marich	Milagu	<i>Piper nigrum</i>
294	Marubaka	Gandha- tulsi				<i>Ocimum caryo</i> <i>phyllatum</i>
295	Mallika	Mallika		Billmo- gra	Malla- chettu	<i>Jasminum</i> <i>sambac</i>
296	Masoora	Masuri	Masur	Chanai	Misoo- rappu	<i>Cicer lens</i>

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
297	Mahakali					
298	Mahabala					
299	Mahabheri	Maha-				Cuscuta zeur-
		bheribach				mbet
300	Maharasti		Same as	Jalapippali		
301	Matulunga		Same as	Bijapura		
302	Marisha	Kantanatia				
303	Melati					Echites caryo-
						phyllata
304	Masha	Mash-				Phaseolus
		kalai				radiatus
305	Mashaparni	Mashani	Mashani	Ranurdi		Taramunus
						labialis
306	Meenakshi	Brahmi	Barumbhi		Bimi	Harpestis
						monniaria
307	Mundi	Thulkuri	(See No. 288)			
308	Mundiri	Mundiri	Mundi		Rottak	Spheranthus
						Indicus
309	Mudga	Mug	Mung	Mug	Pasalu	Phanolus
						mungo
310	Muramansi	Ekangi				Muraya
						exotica
311	Musali	Talmuli				Circuligo
						orchiooides
312	Musakarni	See No. 36				
313	Musta	Mutha	Motha			Cyperus rotan-
						dus
314	Murba	Murba	Churne-	Gonasful	Sagul	Sansevieria
			lar			zeylanica
315	Mulaka	Mula	Muli	Mulanga	Mulanga	Raphanus
						sativus
316	Mula	See No. 315				
317	Mrigadurba					
318	Meghanada	Katanatia	Chabrai	Tandalika	Mollu-	Amaranthus
					kirai	spinosa
319	Meda	Meda				

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telugu.	Botanical.
320	Meshasringi			See No. 11		
321	Mocharasa					
322	Mokshaka	Ghanta	Mosha	Mokhe	Mokku-	Schrebera
		patali			puchettin	Sweitenioidi
323	Mohameda					
					<b>N</b>	
324	Nakuli	Nakuli	Chandra			Vanda roxburghii
325	Nakhi					
326	Nakuli		See No. 324			
327	Nagakesara		Same as kanaka			
328	Nagadanti	Hatisurra		Nagdanti		Heliotropium indicum
329	Nagabala	Goraksha-	Kakahi			Sida spinosa
		chakula				
330	Nagarjani					
331	Nageswara		Same as Kanaka			
332	Nata	Tagar-				
		pudaka				
333	Nichula	Hijal	See No. 179			Barringtona acutangula
334	Nimba	Nim	Nim	Nimbu	Sepe-	Melia axadi-
					chettu	rachta
335	Nimbu	Kagjilebu				
336	Nirgundi	Nisinda	Mewdi	Lingur	Nokchi	Vitex negundo
337	Nirbisha					
338	Neelajhinti	A variety of No. 205 with blue flower				
339	Nili	Neel				Indigospera tinctoria
340	Nilika	Same as No. 339				
341	Nyagrodha	See No. 60				
					<b>P</b>	
		Panchamrita				
342	(a) ghee					
343	(b) honey					
344	(c) guggulu					Bdellium

No.	Sanskrit.	Bengali.	Hindi.	Mahra ti.	Tamil or Telegu.	Botanical.
345	(d) gunja					<i>Abrus precatorius</i>
346	(e) tankanam					
347	Patola	Patol	Parwar	Kahipar-	Kommu-	<i>Trychosanthis</i>
				bal	patol	<i>Dioica</i>
348	Padma- charini	Sthala- padma				<i>Hibiscus mutabilis</i>
3349	Paandu	Peaz	Piaj	Sweta- kanda	Benjoim	<i>Alium sepa</i>
350	Palasha	Palasha	Dhara	Palas	Parshan	<i>Butea frondosa</i>
351	Patala		Bihidana			
352	Patha		Aknadi	Nimuka	Path- chettu	<i>Cissampelos hernandifolia</i>
353	Patali	Parul	Pad	Padli	Padri	<i>Bignonia suaveolens</i>
354	Patalmuli					
355	Paribhadra	Paltama-	Farhad	Pangra	Murak	<i>Erithrina Indica</i>
		dar				
356	Parula		(See No. 353)			
367	Pashanbhedi					
358	Pippali	Pipul	Pipar	Pippali	Pippali	<i>Piper Longum</i>
359	Pippalimula					<i>Root of Do.</i>
360	Peetajhinti	A yellow variety of No. 205				
361	Peetabala					
362	Peetasala	Piasal				<i>Pentapteva tomentosa</i>
363	Peelu	Pilu	Jhal	Pilu	Koku	<i>Salvadora Indica</i>
364	Putranjiba	Jiaputa	Putrajib	Jibanpu- tar		<i>Putranjiva roxburghi</i>
365	Punarnaba	Punar- naba	Santa	Pandari- ghentalu		<i>Boerhavia diffusa</i>
366	Puskara- mula	Pnskar- mula	Phokr- mula	muli		<i>Aploctaxis auriculata (root of)</i>
367	Putikaranja	Nata				<i>Cisalpinia bonducella</i>
		karanja				

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
368	Prishniparni	Chakula	Pithban	Sebra		Doodia lago-podiumoides
369	Prasarini		(See No. 300)			
370	Priangu	Priangu	Priyang	Gohula		Aglaia roxburghiana
371	Phenila	Ritha	Ritha		Kukudu-	Sapindas trikoilu foliatus
					R	
372	Riddhi		Riddhi			
373	Risava					
374	Raktakanda	Raktalu	Raktaru			Dioscorea sativa
375	Raktachan-dana			Red variety of No. 111		
376	Raktachi-traka		Do.	of No. 120		
377	Rakta punar-naba					
378	Raktalu	Lalpin-dalu	Raktaru			Dioscorea sativa
379	Ranjana					
380	Rambha	See No. 219				
381	Rasona	Rasun	Lasun	Pansasna	Tella-ballii	Allium sativum
382	Rajadana	Khirni	Khiri	Raini	Palla	Mimusops hexandra
383	Rala	Dhuna	Kingli			Juice of mimosa rubit caulis
384	Rasna	Rasna				Vanda roxburghii
385	Rakshasi	Mura-mansi		(See No. 310)		
386	Rudanti	Rudanti			S	
387	Sankha-puspi	Dankuni				Andropogon auriculatum

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
388	Satamuli	Satamuli	Satabari	Sanikan- teseru	Challa	Asparagusra- cemosia
389	Satabari		(See No. 388)			
390	Sampaka		(See No. 22)			
391	Sarapunkha	Bananil	Sara- phonka	Utilali	Kollu-	Tephrosia pur- koibelloi burea
392	Sarkara- kanda	Sakar- kand	Sakar- kand		Bulliki-	Ipomoea bata- jahangu tas
393	Sakhota	Seora	Sahora	Sahod	Barnki	Striblus aspe
394	Sala	Sala	Sala		Epe- chettu	Shorea robusta
395	Salaparni	Salpani	Sariban			Hedyasorum r gangeticum
396	Sali	Amon- dhan				A kind of rice
397	Salmali	Simul	Simur	Sambari	Pula	Bombax mala- baricum
398	Salmalikanda			Sambari- kunda		Root of Do.
399	Sigru	Sajina	Sabinjan		Moranga	Moringa pte- rygosperma
400	Simbi, Simbika	Sim	Sembi		Dolichos	gladiatus
401	Sirisa	Siris	Siris		Dirson	Acacia lebbee
402	Sibalingi	Lingini				
403	Sunthi	Sunth	Sunthi			Gingiber offi- cialis
404	Surana	Ole	Ole	Suranu	Suran	Arum campa- nulatum
405	Sringaka					
406	Sobhanjana		(See No. 399)			
407	Syamakun- dalika					
408	Sreedebi					
409	Swatajhinti		White variety of No. 205			
410	Swetabala					
411	Swetarka		White variety of No. 23			

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
412	Sastika		Shetedhan			
413	Saptaparna		Chhatim	Echites scholiaris		
414	Sarani			Same as Prasarini		
415	Sarala			Same as Debdaru		
416	Sarja		Sal			Mimosa rubi- caulis
417	Sarja-rasa	(See No. 403)				
418	Sarpakshi	Panseli	Sahachar			Oppiorrhiza mungos
419	Sarsapa	Sarisa	Sarso			Brassica cam- pestris
420	Sahadebi		See No. 418			
421	Saha		Same as Mashaparni			
422	Sehunda		Mansasij	Sehendu		Euphorbia nerifolia
423	Suryabarta	Hurhure	Hui hui	Surjaful- balli		Clesome Vis- cosa
424	Somaraji	Somraji	Bukchi	Bowchi	Tippa- toge	Vernonia anthelmintic
425	Somalata	Somlata			Pulla- toge	Asclepias acida
426	Snuhi		See No. 422			
T						
427	Tagara	Tagar	Tagar- chandi		Nandi- bardhan-	Taberroem- tana coror- chettu ria
428	Tagarapa- dika	Tagar- paduka	"		"	
429	Tanduliyaka	See No. 338				
430	Tambula	Pan	Pan		Bettili	Piper betel
451	Talmuli	Talmuli	Musali		Neltar	Circuligo orc- oides
452	Talishapatra	Talish- pata	Talish- patri		Talish- patri	Pinus webbi- ana
433	Tintiri	Tentul	Imli	Imli	Chint	Tamarindus Indicus

No.	Sanskrit.	Bengali.	Hindi.	Mahrati.	Tamil or Telegu.	Botanical.
34	Tinduka	Gab	Tend	Tembar- uan	Tamik	<i>Dio-pyrus glutinosa</i>
35	Tila	Til	Mithatil	Til	Nubbulu	<i>Sisamum in- dicum</i>
36	Tilaparni	Tiloni				
37	Topchini (Dvitan- tara Vacha)	Topchini	Chobchini			<i>Smilax china (China root)</i>
38	Tumburu	Nipali dhania	Tejbal	Tendu	Tumburu	<i>Zanthoxylon alatum</i>
39	Tumbi	Lao	Kadu	Cercur- bita langenaria		<i>Dudhya- bhopla</i>
40	Tulasi	Tulasi	Baranda	Tulsiche jarh	Tulasi	<i>Ocimum Villosum</i>
41	Tuttha	Tunt	Tutri sahur	Bangrali	Madhu- kattai chedi	<i>Kambali chettu</i>
42	Trapusa	Sasa	Khira	Towsi- karkati	Dogkoya	<i>Cucumis sativa</i>
	<b>Trikatu—</b>					
43	(a) Sunthi	(See No. 403)				
44	(b) Pipul	(See „ 358)				
45	(c) Marich	(See „ 313)				
46	Tripusha	Kala tewri				
	<b>Triphala—</b>					
47	(a) Haritaki	(See No. 172)				
48	(b) Bibhitaki	(See „ 77)				
49	(c) Amalaki	(See „ 39)				
	<b>U</b>					
450	Udumbara	Jajnadu-	Gular	Amber-		<i>Ficus glome- ata</i>
		mur		chejharh		
451	Uttamakan- dika					
452	Utpala	Nilpadma				
453	Usira					



RASA-JALA-NIDHI,

OR

Ocean of Indian Chemistry and Alchemy.

Written in Sanskrit with English translation by Bhudeb Mookerji M. A. of 41-A Grey Street, Calcutta.

It is the best book on Indian Chemistry, alchemy, and medicine. Volumes I and II are already out. Vol. III is in the press.

OPINIONS.

(1)

Sir Jagadish Chandra Bose :—

Please accept my sincere thanks for copy of Rasa-jala-nidhi which I am looking forward to reading with great interest. Of course, in chemical Science, you should interest modern chemists in the achievement of Hindu Chemistry in the past.

(2)

Sir C. H. Setalvad, Vice-chancellor, Bombay University :—

It is indeed very creditable to you to have carried on your researches in Indian Chemistry and to publish the results in such comprehensive form. The publication is sure to attract the attention of all those who are interested in making available to the public the past achievement in the field of science by India. I will certainly ask the syndicate of the university to give such encouragement to your work as they may think proper.

(3)

Dr. H. K. Sen, M. A. D. Sc. Professor and Head of the Department of Applied Chemistry, University College of Science and Technology, Calcutta :—

I thank you very much for the very attractive copy of your Rasa-jala-nidhi, Vol. I. I enjoyed the reading of the whole volume..... you have been able to make the treatise extremely interesting. The work indicates erudition and the requisite patience of a scholar. I am really looking forward to your subsequent volumes, which I hope will come out in rapid succession and justify the excellent promise given in the first volume.....

(4)

Prof. Arthur B. Lamb, Director, Chemical Laboratory fo  
Harvard College, Cambridge, U. S. A :—

I have examined the book with interest and thank you for it.

(5)

Prof. L. M. Dennis, Head of the Department of Chemistry,  
Cornell University, U. S. A :—

I looked through the book with much interest.

(6)

Prof. H. Nagaoka of the Institute of Physical and Chemical  
Research, Tokyo :—

You were so kind as to send me your interesring book "Ocean  
of Indian Chemistry and Alchemy," which I read with much  
interest.....I am at present engaged with electric experiments in  
the same domain of research.....I hope to obtain sufficiently large  
quantity of gold from mercury.

I have placed your book in the library of the Institute so that it  
will be consulted by those interested with the subject. There is an  
old Chinese treatise on similar subject. I believe that it originated  
from India.

(7)

The Chemical News of London dated the 16th Septem-  
ber 1927 :—

#### Alchemical Literature.

Two Important Indian Publications. It is becoming apparent  
that there is a revival of scientific interest in Alchemy. Two new  
and important contributions have appeared in India, and merit  
attention. The first is a bound volume by Dr. Bhudeb Mookerji  
M. A., entitled Rasa-jala-nidhi or Ocean of Indian Chemistry and  
Alchemy, and is the first of a series to be edited by him.

Hindu Chemistry and alchemy is a subject almost unknown  
and our indebtedness to the Indians' early contributions to the  
development of science was briefly dismissed in the Brief outline  
of the History of science (by Dr. Gerald Druce). We are therefore  
especially grateful to Dr. Bhudeb Mookerji for his compilation...  
Details are given for the preparation of mercury for use in medicie  
and for transmuting itself or base metals into gold, etc. The  
bilingual text is accompanied by a glossary and definitions and is

preceded by a valuable introduction....Of both works under review it may be said that further publications will be awaited with interest

(8)

"Englishman," Calcutta, May 30, 1927.

The work is an ambitious undertaking and is expected to be completed in 10 volumes. The book claims to be a comprehensive treatise on Indian Chemistry and alchemy, an art almost lost several centuries. It contains much interesting matter which deserves testing under modern laboratory methods. The author describes several processes, by which he maintains, it is possible to make mercury swallow, without any appreciable increase in its weight, much of gold and other materials. Another equally interesting topic he has dealt with is the transformation of base metals into gold. In view of the scientific attention that has been devoted to this subject, there is no reason why the formulae as given out in this work should not be given a fair trial. These instances, taken at random, are fair samples of the startling and important nature of the contents. The processes have been described in detail and the author himself has given his agreement with them from the result of his own research. The first instalment from the pen of this author is promising. He deserves the thanks of all orientalists and Indian chemists for rescuing a science that was in great danger of being lost altogether. The work is heartily recommended to the attention of those interested in Indian Chemistry.

(9)

"Bharatvarsha" the leading Bengali magazine of Calcutta :—

The work, when completed, will no doubt prove to be the greatest and the most comprehensive treatise on Hindu Chemistry and alchemy.....The author is an eminent and successful physician, and most probably he has been able to earn a high reputation by prescribing the medicines described in the book under review. Physicians in general, we are sure, will be profited by a study of the book.

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